

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 35.

PHILADELPHIA, WEDNESDAY, AUGUST 29, 1883.

WHOLE NO. 2538.

THE MESSENGER.  
ISSUED WEEKLY  
BY THE  
PUBLICATION BOARD  
OF THE  
REFORMED CHURCH  
IN THE  
UNITED STATES.  
Office, 907 Arch Street,  
Philadelphia, Pa.  
For Terms &c., see BUSINESS DEPARTMENT.

## Poetry.

### ANYWHERE.

Any little corner, Lord,  
In Thy vineyard wide,  
Where Thou bidd'st me work for Thee,  
There would I abide;  
Miracle of saving grace  
That Thou gavest me a place,  
Anywhere.

Where we pitch our nightly tent,  
Surely matters not;  
If the day for Thee is spent,  
Blessed is the spot;  
Quickly we the tent may fold,  
Cheerful march through storm and cold,  
With Thy care.

All along the wilderness,  
Let us keep our sight  
On the moving pillar fixed,  
Constant day and night;  
Then the heart will make its home,  
Willing, led by Thee, to roam,  
Anywhere.

Mrs. L. R. Jones.

## Communications.

For the Messenger.

### THE SWISS COLONY OF NEW GLARUS, IN WISCONSIN.

The reading of Professor Butler's interesting article on the above colony in last week's MESSENGER has awakened old memories in the writer's mind. With but one single exception, the statements of Professor B. are correct, yet susceptible of amplification. The exception has reference to the erroneous title applied to the Christians of New Glarus. A "Reformed Lutheran" denomination never did exist in all Christendom, and one would search in vain for such a mongrel cognomen in all ancient, as well as modern, Church history. The error has been corrected by these two distinct churches of reformatory origin again and again, but is still repeated by prominent English writers in our land.

The clannishness of the people of New Glarus, to which Professor B. refers, consists in their fixed determination to continue and uphold their ecclesiastical relation with their mother church in the very small Canton, from which they emigrated, and their persistent refusal to connect themselves with the (German) Reformed Church in the United States, to which by their creed and confession they properly belong. Previous efforts of our brethren in Wisconsin to bring them under the care and control of the Synod of the North-West were unsuccessful.

The Rev. Theodore Etter is their present pastor, and has been so for many years. He was educated, a born Swiss, in Switzerland, was sent to the mountains of Tennessee, where a colony of Swiss had started a new settlement under many disadvantages. Having received information that the Reformed Synod of the United States would hold its annual meeting in Chambersburg, during October, 1855, he managed to raise the necessary travelling expenses, over \$50, came to the meeting of Synod, and made application to be examined and ordained, which request was granted. The Committee of Ordination consisted of Revs. Dr. J. Kessler, H. Wiegand, N. Gehr, and J. F. Busche. Rev. Etter, then a young man of promise, returned with numerous tangible tokens of good will on the part of the people of Chambersburg, with the intention of acting as minister and schoolmaster among his countrymen in Tennessee. Soon after, however, he was lured away from his dreary mountain home by his countrymen in New Glarus, Wis., being elected as

their pastor, in which position he has continued ever since.

Rev. Etter was formerly a regular contributor to the "Kirchenzeitung," while published in Philadelphia. From him the writer of this communication received the information, that he is bound to report all his ministerial acts, as baptisms, marriages, deaths, etc., to Glarus, in Switzerland, where they are registered the same as if the parties concerned still resided in their transatlantic and Alpine homes. This pseudo-patriotic state of things will, no doubt, be wiped out in the course of time, and therefore our ministerial brethren of Milwaukee and of Sheboygan Classes would do well in having a constant eye on New Glarus.

While missionary in Milwaukee, the writer met there, in the fall of 1846, the Rev. Mr. Fleury, an acquaintance of Dr. Schaff, from Schiers, in Canton Grison (Graubunden), Switzerland, on his way to visit New Glarus. He was a zealous preacher, considerably Anglicised, having an accomplished English lady for a wife, who accompanied him. After having served the people of New Glarus for some time as pastor, he returned to Switzerland, and has since died.

N. G.

For the Messenger.

### MORE ABOUT MICHIGAN.

The formative period in the character of the people of this State as a political community, and of their institutions, legislation and habits of action, followed in the decade when it emerged from a territorial pupillage to assume the duties and responsibilities of an independent State. During this period the rate of increase in population had been 570 per cent. In no subsequent decade has it reached such a per cent., but this enormous accession was the element which stamped the civilization of the State. A large portion of it came from New England—most of it from the rural counties of New York—some from Pennsylvania. All of it bore the impress of genuine American thought and character. No guerillas prowled along her lakes and rivers. No "Moonshiners and Cowboys" have disturbed her peaceable citizens in any portion of her extended domain. The institutions of the State, the nature of its laws, the ideas which control popular expressions, and the tendency of sentiment which generally prevails, modified in their actual application by the enlarged conditions of a fresh and advancing society, as well as many of the names of its towns and villages, betray the origin of the element which is paramount in Michigan. These characteristics thus introduced have never been lost. There have been large and welcome additions to the population of the State from many parts of this country and from most of the countries of Europe. They came to Michigan expecting to find a moral, intelligent and industrious American State, and they have not been disappointed. The process of assimilation has gone harmoniously forward, and no sectional or national distinctions disturb its citizens of either native or foreign birth. The prizes of business and political success are open alike to both, and even differences of language are lost after the lapse of a generation.

Our institutions and society are not those of a new and unorganized community, though it may be "out West," but of a rich, prosperous, and well established State. Our great public buildings for civil, educational and benevolent purposes, including a new State capitol, are all paid for; 7000 school-houses, capable of seating a half a million of children, are scattered over every county in the State; two thousand churches of almost every denomination afford conveniences for the stated ministrations of religion. The habits of the people are settled; no rankling public questions disturb their harmony; they are attached to the State and are proud of its importance. Justice is revered, life and property are protected, legislation is honest and public-spirited, education is generously cared for, and there is a good standard of morality and intelligence. The advanced civilization of the older States, and the great opportuni-

ties to labor and enterprise that are presented in the newer communities of the West, harmonize and co-operate here.

The man who comes from New York, Pennsylvania, or Ohio, to Michigan, finds himself at once in a community whose structure is precisely like that he has left. Our civil and social organizations are those to which he has been accustomed. Town and county officers have the same scope of duties and nearly the same designations. The school systems are practically identical. Public business and the administration of law are conducted on the same principles and in the same routine. Our forms are those into which he was born, and our traditions are inherited from the same source as his own. It does not take long for an Eastern man to feel at home in Michigan.

Although agriculture is the chief producing interest of this State, and engages the attention of the largest share of the people, yet fertile farms and prolific orchards have not alone contributed to its prosperity. Noted for its wheat, its wool and its fruit, it is also the first in the United States in its production of lumber, salt, charcoal, pig-iron, and copper, and in the extent of its fresh water fisheries. While a few States excel it in the volume of its crops, and some in the aggregate of their industrial statistics, none can equal it in the magnitude and diversity of its resources taken together. Its forests, mines, mills and factories, while affording employment to all grades of labor, from the unskillful workers with the pick and shovel to the most expert mechanic, also create a large and constant local demand for the farm products of the State, and thus doubly promote the general progress. If a man without means chooses to lead an idle and thriftless life, he can starve to death here as soon as anywhere else. But there is no portion of the State, either in the States or Territories, which offers larger encouragement to industry and economy. The laborer seeking employment with an honest desire to earn a living, and willing to render a fair day's work for a fair day's wages, can always, under ordinary business conditions, find something to do for which he will be paid. A few years of labor and frugality, in which steadiness and growing experience will, as in every other pursuit, enhance from year to year the value and compensation of his services, will ensure savings enough to buy land.

### LANDS.

The total number of acres in the State, including the large extent of mineral lands on the Lake Superior and 784,000 acres covered by inland lakes, is 37,705,600. The area of improved land in farms is 1,128,252 acres in ten years. In other words, in that part of the State known as Northern Michigan, which is heretaken to include all counties north of the southern frontier, where ten years ago the total acres in farms were only 1,923,550 acres, there is to-day an aggregate acreage in farms of 2,708,854 acres. In 1881 there were 120,000 farms, containing over eleven million of acres, of which 61 millions were improved, and the increase is steadily going forward. Gov. Jerome in his annual message to the Legislature of 1881, estimates the natural products of the State in value at 170 millions of dollars. The agricultural being \$89,000,000; the balance made up of timber, copper, iron, salt and fish.

### UNOCCUPIED LANDS

There are upwards of 8,000,000 acres of unoccupied lands in Michigan, which are capable of being made profitable for agriculture. This includes United States lands, State lands, and Railroad and canal lands. There are about 800,000 acres belonging to the United States in the lower peninsula. Except in a few counties there are generally in small tracts, among which are occasional 80 and 40 acre lots of a desirable character, some of them in the vicinity of valuable State and railroad lands. The greater portion, embracing a considerable diversity of soil, lies in the North-eastern counties bordering upon or near Lake Huron. In the upper peninsula there are 1,400,000 acres, lying in greater or less proportions in every county. Locations of government land in that region heretofore

have been mainly for mining and lumber, but increase of railroad communication is rapidly drawing attention to its agricultural character.

Title government lands may be acquired either by settlement under the homestead law or by purchase, the same as in any other state or territory. Under the former process any person who is a citizen or has legally declared his intention to become such, may obtain a homestead of 160 acres (or less) of contiguous lands, by filing an affidavit asserting his purpose to be actual settlement or cultivation. The fees required to be paid when this entry is made are \$14 00 for 160 acres; \$7 00 for 80 acres; \$6 00 for 40 acres. After a residence of (5) five years and reasonable improvements upon the land, and before (7) seven years have expired, he must prove such residence and improvement to the satisfaction of the district land office, paying a further fee of \$1 00 on locations of 160 acres, \$2 00 for 80 acres and \$1 00 for 40. He will then receive a certificate showing his compliance with the requirements of the law, and without further payments the land will be his own in fee simple, and the government will issue its patent to that effect. Lands entered under the homestead laws of the United States are exempt from taxation by the State during their probatory occupancy.

All the government lands in market in this State are now offered to purchasers in sections or fractions of sections at the rate of \$1.25 per acre. Any person may become the owner of such lands by making application to the district land offices, describing the tracts desired, and paying therefor at this rate. A government office for the sale of United States lands is established in each land district, of which there are four in Michigan. The Detroit district with the office located in the city of Detroit, had on sale in 1881, 96,000 acres of land situated in the five north-eastern counties three of which border on Lake Superior, and three have also railroads in operation within their borders. The Saginaw district embraces the territory lying in the lower peninsula east of the meridian line which forms the boundary between Hillsdale and Lenawee counties, running north and south, the entire length of the State. The office is at East Saginaw. The unsold lands in 1881 were 126,000 acres situated in the counties of Alcona, Crawford, Iosco, Ogemaw, Oscoda and Ruscon. From the map it will be seen that five of these counties are in railroad communication and the land is rapidly being taken up.

The Red City district includes all the lower peninsula not covered by the other two districts. Its office is Red City, and in 1881 had on sale 78,000 acres of land lying in 26 counties west of the meridian line of the State, including the great "Fruit Belt" of the western shore and some productive farming lands in the State. Three-fourths of these counties have railroad facilities. Letters addressed "Register and Receiver U. S. Land office," at either of the places mentioned as the location of a government land office, will reach its destination.

In many of the counties of this last district as well as others we have scattered members of the Reformed Church anxiously waiting to have the Church of their fathers established. No State in juxtaposition where the Reformed Church is so well established has been so shamefully neglected as Michigan. In a former article we pointed out the fact that Ohio and Pennsylvania, had furnished nearly one hundred thousand of the population of the State, and others coming, found on the farm, in manufacturing, commercial and other interests of the State, yet to the shame of the Church be it said, that (9) nine organized congregations with a membership of 700 constitutes our quota of the population referred to from the Church establishment. In not a simple manufacturing town or city outside of Detroit and Three Rivers, is the Church represented. In Grand Rapids, the largest manufacturing, and most enterprising city in the State, had quite an influx from Pennsylvania, for the last few years, and among them members of the Reformed Church of means, but finding no Church of their choice and no effort to establish one they have gone else-

where. The missionary operations of the Church seem inclined to drift to distant States, where grasshoppers, chinckbugs, drouth, and tornadoes visit the tillers of the soil so frequently, in preference to inviting fields nearer home. D. H. R.

P. S. My residence in the State dates from 1865, and not 1863 as stated in my first article.

Aug. 20th, 1883.

## Selections.

### A GREAT MISTAKE.

It is a great mistake for Sunday-school superintendents and teachers to neglect the public services of the Church with which their school is identified.

A Sunday school in a Church that does not tend to build up that Church, and that is not subordinate to its officers, has no reason for existence in that particular locality.

One of the great objects of the Sunday-school is the training of children to love to attend the Church. It is this far a substitute for homes that have neglected their duty. When a Sunday-school pupil finds his teacher and superintendent indifferent to the Church, the pastor, the public service, or to any of the interests of that Church, he will be likely to become as apathetic as are his leaders. We think, therefore, that our conclusion is legitimate—that Sunday-school superintendents and teachers who do not feel a deep and unwavering interest in the Church itself would render better service to the public and to the Church by an early resignation. Where the session is held immediately after the public services, the coming in of such officers at a late hour has a most demoralizing effect.—Sunday-School Journal.

### POVERTY AND POOR PREACHING.

The calamity which I stand in dread of, and which is next to the withdrawal of the divine blessing, the greatest a Church can suffer is that the rising talent, genius, and energy of our country may leave the ministry of the gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another equally true: "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the great evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family good education, to bring them up in what is called genteel life, and to deny him the means of doing so is enough, but for the hope of heaven, to embitter existence.

In the dread of debt, in many daily mortifications, in harassing fears of what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than privation of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.—Thomas Guthrie.

He doth not say I am their light, their guide, their strength, or tower, but only, I am. He sets, as it were, His hand to a blank that His people may write under it what they please that is good for them. As if He should say, Are they weak? I am strength. Are they poor? I am riches. Are they in trouble? I am comfort. Are they dying? I am life. Are they sick? I am health. Have they nothing? I am all things. I am wisdom and power. I am justice and mercy. I am grace and goodness. I am glory, beauty, holiness, eminency, supereminency, perfection, all sufficiency, eternity. Jehovah, I am. Whatsoever is amiable in itself, or desirable unto them, that I am. Whatsoever is pure and holy, whatsoever is good or pleasant, whatsoever is good or needful to make men happy, that I am.—Bishop Beebridge.

## Family Reading.

## FAITH'S VENTURE.

Anna Shipton.

*"Is anything too hard for Me?"—Jer. xxxii. 27.*

O, buy the field, the priceless field,  
And lay thy silver down;  
A thousand-fold the land shall yield,  
A kingdom and a crown.

Fear not—though many a mighty foe  
Against thy walls advance;  
Jehovah's arm will lay them low  
For thy deliverance.

O, take him at His royal word,  
That word that cannot lie;  
Thy shield and sword is Israel's Lord—  
Almighty Sovereignty.

Trust in His love, who holds the land:  
Look at His name alone;  
And claim His promise from the hand  
Of Christ the Righteous One.

He brought thee out of Egypt's chain,  
And through the pathless wave,  
And by a thousand ways again  
He'll prove His power to save.

Then forward, soul! though all is dim  
To Nature's bounded sense;  
Thy every need is known to Him  
Whose strength's—omnipotence.

—Advance.

## NOT A FAILURE.

"Her life began so brilliantly," said my friend, "it is a pity that it has turned out such a failure."

We were speaking of one who in her girlhood gave exceptional promise of scholarship and literary culture. Her powers were uncommon, and were equalled by her ambition. Stimulated by admiring parents and teachers, and filled with a genuine love of knowledge, she studied so incessantly that her health broke down, and there came a period of enforced repose.

Rallying, the same course of severe effort produced the same result, and the studies had to be laid aside. The lamp burned brightly, but the vase was fragile and so the flame was obscured. It could never become a beacon sending its rays far and wide through mirk and gloom. But it could and did burn steadily on with a mild, pure radiance, shedding its cheerful lustre over the home circle.

Contented to abide in lowly ministries, the gifted girl, finding that she could not spend days and nights over Greek and Latin, determined to become that rare thing, a perfect housekeeper. She learned patiently and thoroughly the various secrets of housework; those occult processes by which neat, beautiful and well-ordered homes are kept going as if by magic.

Reading the other day about Solomon's temple, and the great blocks of hewn stone and massive beams of cedar, which were prepared and brought to it, all ready for use, so that the grand edifice was reared in dignified quietude, without noise or confusion. I thought how like to this is the work which must take place in the household, if things are to be carried forward in order. Nobody builds a beautiful home temple without pains and care, and we must do our polishing and our hewing out of sight, if we would be successful architects.

The young girl I am speaking of, I will call her Lillie, learned to brew, to bake, to sweep, to dust, to sew, to manage servants and to entertain guests, every one of these occupations being in a manner ungenial to her, since she was by nature shy, retiring, and a bit of a recluse. The variety and exercise necessary to homely housekeeping did not tax her strength, as did intense devotion to books, yet she continued frail, and was sometimes laid away for months.

I suppose nobody learns how to sympathize with the sick in any other way than by bearing pain and suffering. Our Lillie became a tender visitor in shadowed homes. She would come with her soft step, her gentle words, her sweet face and her unerring tact into a sick room, and when she left it the patient felt encouraged. So, there was one work she did for the Master, not the less precious that it was a very unobtrusive one.

She taught classes after class in the Sunday school; and as the years went by, and the girls and boys who had been under her instruction grew up, they remembered her counsels and prized her continued friendship. They sought her for advice, told her their perplexities, and were influenced by her in their maturity, as they had been guided in their childhood.

Lillie's brothers and sisters married and went here and there to their new homes. Neither love nor marriage were appointed for her, and she staid on with her parents through their declining years, always their comfort and gradually their main dependence. She retained, as it seems to me some single women do, in a marvellous way, the simplicity of her childhood through all her years; and now that her hair is sprinkled with silver, and her foot-fall is less firm than of old, she is still everything that a daughter can be to the aged ones who lean on her.

Lillie has never written a poem, nor painted a picture, nor made a discovery in science, nor dazzled a drawing-room. She has spent her life humbly, in a shady place, but she has made the shadows sweet with the perfume of Christ's love, and the world has been the better for her. Such a life is anything but a failure.—*Congregationalist.*

## FAMILY PRAYER AT THE "BLACK LION."

Rowland Hill was once driven by a storm into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied: "I have been waiting a long time, expecting to be called to family prayer."

"Family prayer! I don't know what you mean, sir; we never have such things here."

"Indeed! Then tell your master I can not go to bed until we have family prayer."

The waiter informed his master, who, in consternation, bounced into the room occupied by the faithful minister and said: "Sir, I wish you would go to bed. I can not go until I have seen all the lights out; I am so afraid of fire."

"So am I," was the reply; "but I have been expecting to be summoned to family prayer."

"All very well, sir; but it can not be done at an inn."

"Indeed! then pray get my horses; I can not sleep in a house where there is no family prayer."

The host preferred to dismiss his prejudice rather than his guest, and said: "I have no objection to have a prayer, but I do not know how."

"Well, then, summon your people, and let us see what can be done."

The landlord obeyed, and in a few moments the astonished domestics were upon their knees, and the landlord called upon to pray.

"Sir, I never prayed in my life; I don't know how to pray."

"Ask God to teach you," was the gentle reply.

The landlord said, folding his hands, "God teach us how to pray."

"That is prayer, my friend," cried Mr. Hill joyfully; "go on."

"I am sure I do not know what to say now, sir."

"Yes you do; God has taught you how to pray; now thank Him for it."

"Thank you, God Almighty, for letting us pray to you."

"Amen! amen!" exclaimed Mr. Hill, and then prayed himself.

Twenty years afterwards Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at "The Black Lion."—*Friendly Visitor.*

## RICHES OF THE GOSPEL.

"When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness that fillets the hungry soul. I want to have light on the mystery of Providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, who His own self bears our sins in His own body on the tree." Tell me of His intercession for the transgressors, as their Advocate with the Father." Tell me of His chastenings, their necessity, their use. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His Cross, and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting and my bosom warm. This is gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner."—*Mason.*

## HOW TO GROW RICH.

Nothing is more easy than to grow rich. It is to trust nobody, to befriend none, to get everything and save all you can get, to stint ourselves and everybody belonging to us, to be the friend of no man and to have no man for our friend, to heap interest upon interest, to be mean, miserable and despised, for some twenty or thirty years, and riches will come as surely as disease and disappointment. And when pretty near enough wealth is collected by a disregard of all the charities of the human heart, and at the expense of every enjoyment, save that of indulging in miserable meanness, death comes to finish the work, and the body is buried in a hole, the heirs rejoice over it, and the spirit goes—whither?

## CONSECRATED WOMANHOOD.

How great is the power of consecrated womanhood in domestic life! It has been shown by able writers that boys who have sisters, and grow up in their society, are more likely to develop into strong and noble men than boys who are deprived of woman's influence. Whatever separates man from woman separates both from God. The great objection urged against social clubs is that they destroy domestic life by isolating the sexes; they furnish an amusement for the husband in which the wife cannot participate; open the social club to both sexes, and its evil tendency is removed.

Then there is the marriage relation. How many wedded lives come to failure through ignorance! Men and women assume the most sacred responsibilities without preparation, and with no knowledge of themselves nor of each other. We say in the marriage service, "What God hath

joined together let no man put asunder," but when God does not join, is there anything to sunder? Passion dies, novelty disappears, youth fades, and unless love be founded upon an intelligent and mutual esteem, shall it not also crumble? We need to cultivate friendship. Passion comes and goes like the shadows of clouds over the smooth surface of a lake, and no love is abiding without friendship. He was right who exclaimed, "They who are joined by love without friendship, walk on gun-powder with lighted torches in their hands." They who build love upon the foundation of mutual esteem

"Make life, death, and that vast forever  
One grand, sweet song."

The supreme glory of consecrated womanhood lies in this consecration itself. The love of God makes every other love immortal. What love through Him we give to others is forever.

Only as we consecrate our lives to the divine love can we hope to become heavenly-minded, and they only consecrate themselves to the divine love who, in imitation of our Saviour, give heart and hand to the service of mankind. There is a fable that four young ladies, disputing as to the beauty of their hands, called upon an aged woman who had solicited alms, for a settlement of the dispute. The three whose hands were white and faultless had refused her appeal, while she whose fingers were brown and rough had given in charity. Then the aged woman said: "Beautiful are these six uplifted hands, soft as velvet and snowy as the lily, but more beautiful are the two darker hands that have given charity to the poor." Learn the lesson of consecrated womanhood. In the olden time when the children of Israel prepared the tabernacle in the wilderness, all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair. The wise-hearted women of to-day are the daughters of modern Israel, who from the love of God, serve faithfully the great family of mankind.—*Frederick R. Marvin, D. D.*

## SOME RELICS.

In 1578 Mark Scalliot, a blacksmith of London, made "for exhibition and trial of skill, one lock of iron, steel and brass all of which, together with a pipe key to it, weighed but one grain of gold." He also made a chain of gold, consisting of forty three links, and, having fastened to this the before-mentioned lock and key, he put the chain about the neck of a flea, which drew them all together. All these, together—lock and key, chain and flea—weighed only one grain and a half.

Oswaldus Northingensis is said to have made 1,600 dishes of turned ivory, all perfect and complete in every part, yet so thin and slender that all of them were included at once in a cow turned out of a peppercorn of the common size. They were so small as to be almost invisible to the eye. They were presented to Pope Paul V.

Queen Victoria is in possession of a curious needle. It was made at the celebrated needle manufactory at Redditch, and represents the column of Trajan in miniature. This well known Roman column is adorned with numerous scenes in sculpture, which immortalize Trajan's heroic actions in war. On this diminutive needle scenes in the life of Queen Victoria are represented in relief, but so finely cut and so small that it requires a magnifying glass to see them. The Victoria needle can, moreover, be opened; it contains a number of needles of smaller size, which are equally adorned with scenes in relief.

A celebrated old manuscript waxes enthusiastic on "The German Masterpiece," to quote verbatim, "being that famous knife, which hath been for some time in England, and highly applauded by the most exquisite artists, containing in the handle sixty odd several figures, some engraved, others carved, and all to the admiration of those that beheld them. It hath two keys, which open seven locks, including those various rarities contained therein; it was seven years a making, and valued by the author, the famous artist of Germany, at £1,500, and is now exposed to public view for England's satisfaction. To be seen at Bartholomew Faire, against the King's Head."

In 1691 a barrel was made at Slesdelsburg, in Germany, which is composed of 112 solid beams, twenty-seven feet in length, is sixteen feet across the ends and eighteen feet through the centre, and contains 800 hogheads, yet it was once drank out in eight days.

A carpet in the palace at Versailles, France, was sixty-two years in manufacture at the Gobelins, the whole border wrought with rich garlands of flowers, embracing all the roses known in France.

The most enormous eater on record, probably, is mentioned by a French physician in a late work on medical science. He was a soldier in the French army. At seventeen years of age, when he weighed but one hundred pounds, he could eat twenty-four pounds of beef in so many hours. He was allowed quadruple rations in the army, besides pickings and waste meat.

The Rev. L. J. Knapp, of Paterson, N. J., has a silver coin of the reign of Tiberius Cæsar, who died A. D. 37. It was under him that Christ was put to death. He was the second Emperor of Rome. This

is the "penny" of which Christ said: "Show me a penny!"—(Denarius).

The great sandstone anvil of the Cincinnati Society of Natural History. It was found about two miles above Ironton, Mo., by Dr. H. H. Hill, a successful collector of American relics. This anvil is composed of very sharp grit, contains over 100 depressions, weighs about 500 pounds, and measures eight feet eight inches at its greatest circumference.

The Mongols ascertained the number of enemies slain by cutting off the right ear of each of the dead. In 1239 they collected 270,000 of these from the plains of Russia, and after the battle of Leignitz in 1241 filled with right ears twelve enormous sacks.

Over a hundred years ago the inn of an English village was noted for a "character" called "Old Boots." His work was clean boots. He had a curious face. His nose, extending an inch and a half below his lips, curved downward until it met his chin, which ran out straight. When guests gave him a piece of money he received it on his chin and held it fast there with his nose till he put it in his money box. He had a habit of rubbing the tip of his nose with his chin, and used to say that if he left his beard grow it would bury his nose.—*Advance.*

## THE KING AND THE NOBLE.

Long ago, in the early years of Christianity, a missionary visited the northern shores of England with tidings of the new faith. But the heathen tribes would none of him, and their king refused even to hear him speak.

Then there rose up a gray-haired noble before his chief, in all humility, pleading the cause of the new comer.

"What is our life now?" asked the trembling old man. "Is it not even as a lighted hall—well lighted and well warmed, into which flutters a little bird from the darkness without, beating its wings a little, feeling the warmth for a moment, yet hardly alighting before it flutters out again by a further door into the darkness beyond? Who knows whence it comes or whither it goes? Is not each of us as that little bird? What more do we know of the life beyond? Shall we not then welcome this stranger, who would fain instruct us therein? He can do us no hurt; he may enlighten our darkness. Mighty king, let us hear him—peak?" Touched by these words the chief ordered the missionary into his presence to tell the Gospel story. The seed fell on good ground; many heard, believed and were baptized into the new faith. On the once dark portals of the gate of death, shone the glory of a heaven beyond.

## A LESSON LEARNED.

"Thy will be done." The broken words fell slow

For I was weary of the harrowing strife—  
My bleeding heart lay quivering from the bow,  
And, 'all was lost except the little life'—  
As suddenly, at crimson set of sun,  
I bowed—and, panting, sobbed, "Thy will be done!"

Once more, the Reaper walked amid the grain—  
(The yellow bending grain of hope grown strong);  
And reaped my life's joys with the scythe of pain,  
While I sat by and wept! The hours were long,  
But, ere the last pink cloud had westward flown,  
I meekly knelt, and sighed, "Thy will be done!"

He came once more! But I had slowly learned  
The God-love that must smite—if it would save;  
And though the tears fell, and the spirit yearned,  
I sat and smiled, beside my dead hope's grave!  
And looked away from earth—up to God's throne,  
And gladly, truly cried, "Thy will be done!"

## THE SAFEST WAY.

Thoroughness and straightforwardness in the path of duty are really easier and safer than any of the most plausible and cunningly devised middle courses. The weak compliances of those who think to show their moderation by halting and wavering near the boundaries of right and wrong, will always be used to the hurt of the wavering soul. To the invisible powers who wield the weapons of temptation, such successions to worldliness will be as the joints of the harness through which Ahab received his mortal wound; but the bow will be drawn, not at a venture, but with cruel clearness of aim.

## HOW SMALL COINS BECAME DOLLAR BILLS.

This is how it was: When Mr. Blank first began to attend—Church hethought the collection taken each Sunday was a nuisance, but when it was explained to him that no parish could get along without money, he contented himself with giving ten cent pieces. After a while it dawned upon him that a ten cent piece was a ridiculously small gift from a man who spent much more than that amount in car fare and for newspapers, etc., every day, and so he concluded to give twenty five cent pieces.

One day, feeling in a liberal mood, he put in a fifty cent piece. "Just this once he said to himself. I do not know that I can afford so much every Sunday." He found, however, that he did not grow any poorer

by giving to the church and so resolved to have a fifty cent piece always ready in his vest pocket when the warden came around. And he did it for a few months, but at the end of that time he got into a severe battle with his conscience, and conscience won the day. When the battle was over this is what he said: "I have no right to say that the Lord's work shall have only these small coins; I can just as easily give a dollar bill as a fifty cent piece, and I will begin next week. If I find that I can afford a larger gift, I will double it and will keep on until conscience is satisfied."

MORAL.—Giving small coins is a bad habit, if you can give larger ones, and giving fifty cent pieces, if you can give dollar bills, is another bad habit.—*The Diocesan.*

## A WORD FOR PARENTS.

The hurry of the day, the shortening of the morning hours for the lengthening of the evening, both for legitimate and illegitimate pursuits, the morning paper, and hurry for school, the evening concert, lecture, or worse, and the hurry to dress and be off; even the Sundays crowded with many meetings or they sleep, leave the children fortunate if they get their daily quota of tender affection. In many homes it is to be feared, that even the good night kiss is sacrificed for the club or something better. Now this is ruinous: worse than business failure; worse than the loss of new carpets, curtains, furniture, books, presents, and the things that are not neglected. Robust piety in the home helps solid integrity on the play-ground, at school and in the shop. The Sunday-school is good, but the home teaching is better. The prayer of the visiting pastor is precious, but the pleading of the father in the midst of his household is more acceptable still.

A churlish man once gave a surly answer to a question, and a neighbor, having heard the rough speech, came by, smiling.

"Aye, lad," said he, "a man's tongue is like a cat's, either a piece of velvet or a sheet of sandpaper, just as he chooses to make it, and you always seem to be using the sandpaper."

"Try the velvet, man! try the velvet!"

"I see in this world," says Rev. John Newton, "two heaps—one of human happiness and one of misery. Now, if I can take but the smallest bit from the second and add to the first, I carry a point. If, as I go home, a child has dropped a half penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this." These little things are what we can all do. Are you daily trying to do them?

"I have some degree of power over my outward man, but little over my inward. I can make a shift to be just, do acts of kindness and humanity, and put on a show of courtesy and civility; but the bent of my heart is still the same. I can no more love God with all my heart, or come up to St. Paul's description of charity, than I can reach heaven with my hands. In this point of view, what a reasonable aid is gospel power! and how exactly is the religion of the Bible suited to the wants of mankind, in its offers of forgiveness and renovation."—*Thomas Adam*

## Useful Hints and Recipes.

BUTTER.—Take a new flower pot, wash it clean, wrap in a wet cloth and set over butter, will keep it as hard as if set on ice. Milk, if put into an earthen can, or in a tin one, will keep for a long time, if well wrapped in a wet cloth.

ITALIAN CREAM.—Melt three-fourths of an ounce of isinglass in half a pint of milk, with a stick of cinnamon and a small piece of lemon peel in it, into one pint of rich cream, put some granulated sugar, the juice of three oranges, and then strain the isinglass in it when cold, and wipe them all together; when it gets thick put in a mould; place on ice in a very cool place.

BANANA AND APPLE TART.—Make crust of fine flour and fresh butter. Make little crust, and make it good. Slice apples fine, and put in dish with three or four bananas sliced, only adding sugar and perhaps a little syrup, if you have got it. Cover crust over fruit; brush a little melted butter over top; strew white sugar on, and bake twenty minutes or more, as required.

LIMA BEANS.—Put in a pint of shelled beans boiling, salted water enough to cover. Cook until tender, then drain them. Melt a piece of butter the size of an egg, and mix an even teaspoonful of flour with it, add a little meat broth to make a smooth sauce, or use water instead. Put the beans in the sauce and set them at the side of the fire for fifteen minutes. Just before serving add a tablespoonful of chopped parsley, and season to taste with salt and pepper.

ROAST SADDLE OF MUTTON.—Lay in dripping pan, pour a cup of boiling water over it, and roast twelve minutes to the pound, basting often. As it begins to brown, cover with white paper, lifting this when you baste the meat. Ten minutes before serving, take off the paper, dredge the mutton with flour; baste with butter, and brown. Skim the fat from the gravy; thicken with browned flour, season, and boil once, then serve in a boat. Pass currant jelly with the mutton.

A HINT FOR IRONING DAYS.—Cuffs that are laundered at home often fail to please, because they are ironed out flat, and when the buttons are put in the cuffs blister and wrinkle. This can be avoided, if the laundress only knows how to iron the cuffs until they are perfectly dry, and then takes the broad end of the flatiron, and pressing very hard on the edge, places it at one end of the cuff, and slowly goes over the length of the cuff. The cuff will roll as the iron leaves it. This is so simple an operation that one is likely to succeed the first time she tries to do it.

## Youth's Department.

### NOW I LAY ME DOWN TO SLEEP.

In the quiet nursery chambers,  
Snowy pillows yet unpressed;  
See the forms of little children  
Kneeling, white-robed, for their rest;  
All in quiet nursery chambers,  
While the dusky shadows creep,  
Hear the voices of the children—  
"Now I lay me down to sleep."

In the meadow and the mountain  
Calmly shine the winter stars,  
And across the glistening lowlands  
Slants the moonbeams' silver bars—  
In the silence and the darkness,  
Darkness growing still more deep,  
Listen to the little children—  
Praying God their souls to keep.

"If we die"—so pray the children,  
And the mother's head drops low;  
(One from out her fold is sleeping  
Deep beneath the winter's snow.)  
"Take our souls" and part the casement  
Flits a gleam of crystal light,  
Like the trailing of His garments,  
Walking evermore in white.

Little souls that stand expectant,  
Listening at the gates of life;  
Hearing far away the murmur  
Of the tumult and the strife;  
We who fight beneath those banners,  
Meeting ranks of foemen there,  
Find a deeper, broader meaning  
In your simple vesper prayer.

When your hands shall grasp this standard,  
Which to-day you watch from far,  
When your deeds shall shape the conflict  
In this universal war,  
Pray to Him, the God of battles,  
Whose strong eye can never sleep,  
In the warring of temptation,  
Firm and true your souls to keep.

When the combat ends, and slowly  
Clears the smoke from out the skies,  
Then far down the purple distance  
All the noise of battle dies.  
When the last night's solemn shadows  
Settle down on you and me,  
May the love that never faileth  
Take our souls eternally.

—Selected.

### O-HAY-O!

"O-hay-o! O-hay-o! Good-morning!  
good morning!" sang out little Ahzami  
to his mother, as we neared the famous  
islands of the Sunrise Kingdom, the lovely  
emerald islands known to us under the  
name of Japan. Little Ahzami had been  
on a sea voyage with his father and mother,  
and was now nearing the home-land.  
So happy was the little fellow at the  
prospect of again seeing the dear home  
folk. He was unusually a quiet child,  
this morning he ran shouting his "o-hay-o"  
all over the fore-deck, down the cabin,  
now flinging open a door to the right and  
now a door to the left, until everybody  
knew by the joyous tone of the little,  
shrill voice, that something was making  
this a specially "good-morning" to little  
Ahzami.

As the glorious vision of Fusi Yami,  
the sacred mountain of Japan, loomed in  
sight, not only the little oblique-eyed boy  
fell upon his knees in the attitude of wor-  
ship, but his mother also, who chanted  
an invocation to the gods supposed to dwell  
upon its summit. The sun was just rising,  
and as we watched, one pale cloud after  
another was caught by invisible fingers  
and pinned by many-tinted sun rays fast  
to the huge mountain's crest.

"Surely, surely the gods are welcoming  
us home," said the little Japanese mother.  
"A fortunate voyage we have had, and  
we shall find them all well at home."

The good steamer stood at anchor, and  
the tiny boats to convey the passengers  
ashore came thronging up to the vessel's  
side, until one was confused by the multi-  
tude of voices and the variety of sounds.  
At last we took our places in a little boat  
by the side of little Ahzami, and his  
pleasant-faced father and mother. Quick-  
ly we were carried to the shore, and safely  
found ourselves at last in this strange,  
strange country where Buddha is the great  
god, and where the Lord Jehovah, the  
true God over all the earth, is to most an  
unknown name.

We cannot do better than follow little  
Ahzami, who is smiling and beckoning us  
to come with him. He and his father  
walk briskly along hand in hand, while the  
little mamma is conveyed to her home in  
a jin-ricki, or native cart, drawn by men  
who carry people to and from the wharf  
or landing, much as people are carried in  
an omnibus here in America; only these  
men, belonging to the lowest and poorest  
class of the people, play horse, as one  
bright little American boy said. In a few  
minutes we arrive at Ahzami's home.  
How glad the little grandfather and mother  
are to see them! They kiss and caress  
Ahzami, and he kisses and smiles at them.

The baby stretches out her small hands for  
mamma, and then wants immediately to  
be taken into papa's arms, just as our  
babies do, and she enjoys the queer jargon  
of sounds addressed to her full as much as  
do the babies who understand English.

What! go in at the kitchen door and  
with visitors, too! So it appears, for the  
pots and kettles are found at the doorway.  
We also find upon entering, no cook-stove  
as in our country, but instead a brass  
brazier, or small charcoal furnace, over  
which hangs a kettle containing soup  
made of vegetables and rice, some of the  
former being total strangers to our eyes.  
After the soup is done, a kettle of water is  
placed over the fire, and, while that is  
being boiled to make tea, we notice that  
there is no chimney to the house, and con-  
sequently in damp, cold weather there can  
be no warmth irradiated except from this  
tiny brazier. How could we live so?  
And how do these delicate women and  
children bear it so smilingly?

The soup is cooked. Do these people  
never have but one warm dish upon the  
table at the same time? Yes, among the  
rich many braziers are called into use for  
each meal, but the commoner people em-  
ploy but one, save upon festive occasions,  
when they borrow another from their neigh-  
bor. Ordinarily if they have more than  
one warm dish, to use a Yankee phrase,  
they manage. Dinner is ready, but what  
shall we sit upon and where is the table?  
Ah, this tiny affair, two feet long, five or  
six inches high and a foot and a half  
broad, stands in lieu of our ample exten-  
sion tables at home. Instead of chairs,  
cushions are thrown down at a little dis-  
tance from the small table, and upon  
these the Japanese turn up their feet and  
sit upon them. We cannot perform this  
little gymnastic feat, for it is only acquir-  
ed by long training and daily practice.  
But down they sit, turning up the palms  
of their shoeless feet (the shoes being left  
at the door, as in Syria), and quietly they  
partake of their soup, transferring it from  
the large bowl upon the centre of the  
table to their own small bowls with dex-  
terity, and eating it with long strips of  
native bread, which is about as thick as  
the strips of pie-crust our mothers bake  
for us when they have a little left from  
the upper crust on baking days. Their  
second course consists of fruit and tea;  
the tea being made in each individual's  
little covered cup, and drank, as is the  
custom in China, without sugar or cream.

But what a funny house Ahzami lives  
in! Just like all the other little houses,  
too. There is but one story. The roof  
projects over the sides of the building  
three or four feet, underneath which is a  
verandah extending entirely around it.  
As the weather is warm there is no siding  
visible either upon the left or right hand,  
for Japanese houses are actually built as  
we often wish ours might be, with move-  
able sides and partitions which can be  
slid backward or forward at pleasure.  
There are cupboards and closets to store  
things away in; and should we peep into  
one we should find a number of dark-blue  
comfortables, and dark-blue night clothes,  
for blue is the fashionable color for night  
wear in Japan, and everybody, each night,  
spreads down their heavy comfortable—if  
at all respectable—upon the floor, don  
their dark-blue wrappers, and enfold them-  
selves in another blue comfortable ere  
seeking "nature's sweet restorer." At  
night such a shutting of slides occurs that  
one, unaccustomed to the noise, wonders  
what is the matter. He soon finds out if  
within the house. First, the outside slides  
of wood, enclosing the verandah, must be  
closed. Next, the paper slides are slid  
into place. These partition off the house  
proper from the verandah. Other slides  
divide the house into apartments; bed-  
rooms, sitting-rooms, etc., being made in  
this convenient manner. They have no  
soft feather pillows to rest their weary  
heads upon. Instead are wooden affairs,  
a foot in length, four or five inches high  
and three or four inches broad. These are  
hollowed out in the middle to permit the  
neck to rest within its hard embrace,  
while the poor head itself rests upon nothing.  
No carpets are upon the floor, but  
instead there are soft rugs of white wool  
for festive occasions, and those of a darker  
shade for every-day use. Of these mats a  
Japanese housewife is very proud, and  
looks with displeasure upon soiled feet  
coming in contact with their fleecy beauty.

After the meal is over, which was served  
upon a few pieces of quaintly decorated  
china-ware, Ahzami and the other children  
follow their mother to a corner of the  
apartment and there kneel before a small  
shrine containing an image of Buddha.  
Ah, they do not forget to thank their  
wooden god for daily blessings; not they.

In the rear, instead of the front of the  
house, we are shown into a lovely garden.  
There are found beds of blooming plants of  
many choice varieties. Among them the  
fuchsia shakes her lovely bells in greater  
luxuriance than at home. In fact, one  
side of the house is a bower of fuchsia bloss-  
oms amid a setting of glossy leaves of the  
richest hue. There, too, are roses bloom-  
ing prodigally; verbenas, and many  
choice varieties of Flora's darlings. We  
are invited to pluck figs from a tree loaded  
with fruit, and are able to pronounce them  
delicious. Next we pluck apples which,  
though small, appear ruddy and of fine  
shape, but we are disappointed in their  
taste as well as that of the pears which our  
kind host presses upon us. They are both  
tasteless and insipid. How odd! you may  
well exclaim, to place all this beauty in a  
back yard, while upon the front verandah  
we are greeted by the kitchen utensils.  
Surely proprieties differ upon opposite  
sides of the globe!

Ahzami's baby sister is now dressed in  
her best array. Do not imagine that she  
wears a cunning tucked and embroidered  
slip, such as our baby sister wears? No,  
it is a robe made of embroidered crape,  
cut exactly in the shape and style of her  
mamma's, with large, strange-looking  
figures upon it. Does not the little mite  
look queer? She is a good baby, her mam-  
ma assures us, and rarely cries, for this is  
a beautiful trait in Japanese little folk.  
They leave most of the crying to their  
elders, if any is to be done. Japanese  
children are almost always amiable. They  
are put to bed, in all well-regulated house-  
holds, with the sun, are carefully fed, and  
altogether have a much better time than  
the children of other heathen countries.  
But little Ahzami's black, almond eyes  
look sleepy, just as yours and mine will  
when our bed-time comes, and his wise  
baby sister has already shut hers, so we  
will bid them good-night, hoping that  
their "o-hay-o" may one day be shouted  
from Christian lips and that their little  
heads may soon be taught to bow to the  
dear Lord Jesus—Interior.

### ODD USE FOR A POCKET.

Just at this bird-nesting season, the  
man of the house wanted a coat that he  
had left hanging in a chamber but little  
used. When he reentered himself of the  
garment, hanging beside the window, he  
was engaged in some warm work among  
the grain sacks, the window being open for  
air. That is the way things were left. A  
fortnight perhaps had passed; and when  
the owner went to get the coat, as he was  
about to take it down from the nail, out  
came a pair of tiny wings, and darted  
through the window. A bird had taken  
possession of one of the pockets. There  
was its silky lined nest, and in the nest  
were three tiny speckled eggs. What a  
surprise!

Now this man had other coats, without  
doubt; the bird had no other nest. What  
would be fair to do in such a case? As  
the father of some dear little children in  
the home, he was not long in answering  
the question. Perhaps he brought the  
children to take just a peep at the nest  
and the eggs, thus giving them a valuable  
first lesson in love for all innocent crea-  
tures, and of gentleness toward them.

He would not abuse the confidence of  
the dear, sociable little bird, who, had she  
been a paying tenant, could not have been  
more secure from being disturbed. This  
man managed to do without his coat, for  
the sake of lending her the further use of  
its pocket. And, in that cosy place, the  
mother-bird hatched and fed and reared  
her loved brood. When the little wings  
were enough grown, the young followed  
her into the beautiful world outside the  
chamber window, where now hung a coat  
with an empty nest in the pocket.—Watch-  
man.

### GERMAN BABIES.

The German baby is a quaint and inter-  
esting morsel of humanity, and is very  
well worthy of a few words of description.  
This is a recognized fact in its own coun-  
try, where it figures largely in all picture  
books, is exhibited in the bakers' shop  
windows at Easter-time in the form of  
cakes, with two great currants for its eyes,  
and dangles in sugar from at least one  
branch of every Christmas tree, besides  
being modeled and remodeled for a variety  
of purposes too numerous to mention.

It is wrapped up in a long, narrow pil-  
low, which is turned up at the little feet,  
and tucked up under the dimpled chin.  
Three bands of bright blue ribbons are  
passed around this pillow in different  
places, and tied in large bows in front. In

this chrysalis state nothing is visible but  
the small round face, and that is encircled  
and partly hidden by a cap. This mode  
of swaddling has its advantages. Baby's  
limbs are in no danger of being broken by  
an accidental fall; it cannot scratch its  
little face to pieces with its sharp rosy  
nails, after the manner of American babies;  
and it can be placed on a table, a shelf, or  
the counter of a shop, like a plate of soup,  
or a loaf of bread, or a parcel of goods, or  
anything else inanimate. The other side  
of the question is this: Would not the  
baby prefer to kick its legs in freedom,  
and stretch its arms and limbs, and would  
they not become all the stronger for the  
exercise? Besides this, there is such a  
thing as placing too much confidence in  
baby's complete safety when strapped up  
in its cushion.

A party of peasants had once to carry  
their child some distance before they came  
to the church in which it was to be chris-  
tened. It was winter, and the snow lay  
on the ground. After the christening cer-  
emony, the parents, the sponsors, and the  
friends, took some refreshments at a neigh-  
boring inn to fortify themselves for the re-  
turn. They then set out in a great good  
humor, and reached home safely with the  
pillow, but there was no baby in it. Per-  
haps they had by mistake held the pillow  
upside down: perhaps the blue bows had  
become loose; let this be as it may, the  
baby had slipped out, and was found lying  
on the snow half-way between the church  
and the village. Fortunately, he was a  
sturdy young peasant child, and escaped  
with a cold in his head, which the fond  
parents endeavored to cure on reaching  
home by popping him, pillow and all, into  
the oven that was still warm from baking  
of the christening cake.—Anon

### THE STOLEN CUSTARD.

Sugar-toothed Dick  
For dainties was sick,  
So he slyly stole into the kitchen,  
Snatched a cup from the pantry  
And darted out quick,  
Unnoticed by mother or Gretchen.

Whispered he "There's no cake,  
For to-morrow they bake,  
But this custard looks rich and delicious;  
How they'll scold at the rats,  
Or the mice, or the cats;  
For of me I don't think they're suspicious.

"They might have filled up  
Such a mean little cup!  
And for want of a spoon I must drink it;  
But 'tis easy to pour—  
Hark! who's that at the door!"  
And the custard went down ere you'd think it.

With a shriek he sprang up;  
To the floor dashed the cup;  
Then he howled, tumbled, spluttered, and blas-  
tered,  
Till the terrible din  
Brought the whole household in—  
He had swallowed a cupful of mustard!  
—Our Little Ones.

### THE STONE LAMB.

A German clergyman, Pastor O'Feucke,  
tells a story in a very interesting book of his  
about things which have really happened  
to him, or which he has met with on his  
travels. In 1865, he stood, with a little band  
of travelers, before the beautiful Roman  
Catholic chapel of Werden an der Ruhr,  
in Germany, waiting for the key to be  
brought that the door might be unlocked  
for them to enter. While they waited they  
saw something on the ledge of the roof,  
which they found to be a carved stone lamb,  
and began to wonder what it meant up  
there. So they asked an old woman who  
was hobbling along a little way off, if she  
could tell them about it, and she replied,  
"Yes," and related why it had been  
placed in that strange place.

"Many, many years ago," she said,  
"where that lamb now stands, a man was  
busy repairing the roof of the chapel, who  
had to sit in a basket fastened by a rope  
as he worked. Well! he was working in  
this manner one day when suddenly the  
rope which held the basket gave way, and  
he fell down, down from the great height  
to the ground below! Of course, every one  
who saw the dreadful accident expected  
that the man would be killed; especially  
as the ground, just there, was covered with  
sharp stones and rocks which the workmen  
were using for building. But, to their  
great astonishment, he rose from the ground  
and stood up quite uninjured! And this  
was how it happened: a poor lamb had  
wandered quite up to the side of the chapel,  
in search of the sweet young grass which  
sprung up among the stones, and the man  
had fallen exactly on the soft body of this  
lamb—it had saved his life; for he had  
escaped with the mere fright and with not  
so much as a finger broken. But the poor  
lamb was killed by his heavy fall upon it.

So, out of pure gratitude the man had the  
stone lamb carved, and set up as a lasting  
memento of his escape from so fearful a  
death, and of what he owed to the poor  
lamb."

Do you think this a beautiful story?  
Does it not remind you of the story of the  
Lord Jesus, the Lamb of God who was  
slain for us that we might live forever?—  
Never forget that "He was wounded for  
our transgressions, He was bruised for our  
iniquities." And let us copy the poor man's  
example in being truly thankful, and  
showing we are so. He could not do any-  
thing more for the lamb which had so  
wonderfully saved his life than make a  
little monument or memento of what it had  
done. But there is much that we can do  
for the Lamb of God who was slain for us.  
We can love Him for what He has done,  
and we can give Him the one thing He  
wants from us. Do you ask what it is for  
which even the God of glory longs. He  
who has all the riches of the world, and to  
whom heaven and earth belong? He says:  
"My son, give Me thine heart."

### THE GORILLA.

The gorillas are the terror of Africa. In  
the gorilla country no lion will live. They  
are man haters and kill them for the love  
of it, leaving the body, never eating it.  
When they spy a negro they come down  
from a tree, hit him on the head with a  
club, which they wield with their hind  
claw, or carry him into a tree, there to  
murder him. Their strength is so great  
that they will bend the barrel of a rifle.  
Only one live one was ever brought to  
England, and that soon died. Several  
have been shot, but they are tough custo-  
mers, and the natives dread them more  
than any animal of the African forests.  
The gorilla makes a bed like a hammock,  
and swings in the trees. The gorilla is the  
sworn enemy of the elephant, because each  
derives subsistence from the same source.  
When he sees the elephant pulling down  
and wrenching off branches of a favorite tree  
the gorilla steals among the boughs, strike  
the sensitive proboscis of the elephant a  
terrible blow with his club, and drives off  
the clumsy and startled giant, shrilly  
trumpeting his pain and rage through the  
jungles of the forest.

### Pleasantries.

"See, mamma!" exclaimed a little one,  
as puss, with arching spine and elevated  
rudder, strutted around the table, "see,  
kitty's eaten so much she can't shut her  
tail down!"

A little girl of three explains the Gol-  
den Rule to her older sister: "It means  
that you must do everything I want you  
to, and you mustn't do anything that I  
don't want you to."

One man was asked by another, with  
whom he was on the best of terms, where  
he had taken up his abode. "Oh," he re-  
plied, "I'm living by the canal at present.  
I would be delighted if you would drop in  
some evening."

The badge of his profession: "No, sah,"  
excitedly exclaimed a Southern darkey  
dominie, "dat whitewash on de sleeba ob  
my coat nebber come from de roost ob a  
chicken house. Dem marks, sah, am de  
badge ob my perfesbun, sah."—New York  
Commercial Advertiser.

A conceited young country parson,  
walking home from church with one of  
the ladies of his congregation, said, in al-  
lusion to his rustic audience: "I preached  
this morning to a congregation of asses."  
"I thought of that," observed the lady,  
"when you called them beloved brethren."

Little Harry had been told not to bathe  
in the mill-pond; but as he was climbing  
over the fence back of his house he saw  
other boys in bathing, and the temptation  
was too much for him. He was careful,  
however, to keep his head dry, so as not  
to arouse suspicion when he returned to  
his mother. But she immediately taxed  
him with having disobeyed her. "Why,  
mother," said he, taking off his hat, "look  
at my hair; it would be wet if I had been  
in swimmin'." "Yes, my son; but how  
comes your shirt wrong side out?" "Oh!  
why"—faltering, then gleefully—"Oh, I  
turned that getting over the fence." "Oh,  
you did. Did you? Well, then one good  
turn deserves another." And the wails  
from little Harry told that he had been  
turned to a horizontal position.

## THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,  
REV. D. R. L. KREMER,  
REV. D. VAN HORN, D. D.,  
SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

WE do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, AUGUST 29, 1883.

According to the *Chicago Journal* there were 182 business failures in this country week before last, and precisely as many during the week previous. The average number per week is set down at 160, or 8,320 in the course of the year. It is noticed that a very large percentage of these failures are due to the fact that men either go out of their legitimate business for speculation, or indulge in overtrading. The bank officers who wreck the institutions confided to their care, nearly always do so by using other people's money for dealing in stock operations. They, of course, hope to make money and replace what they have taken; and make desperate ventures in which they lose all. No man is safe or honest who uses the funds of others in the hope of getting rich.

Since the "Act of Uniformity," which expelled Dissenters from the English Universities, two hundred and twenty-one years ago, no voice of a Nonconformist had been heard there until Dr. Robertson Smith broke the silence by his introductory lecture as Professor of Arabic.

The Chautauqua University has now a full charter under the provisions of the laws of the State of New York, and Rev. J. H. Vincent, D. D., former superintendent, has been elected Chancellor. Every thing is in full operation now, and is bound to exercise a vast influence upon the religious teachings of the country.

Dr. John Hall in dealing with the assertion that Protestantism is a failure, asks "How can that be a failure which in A. D. 1500 did not exist, and in A. D. 1883 controls populations to the extent of 498,000,000, while its rivals, the Roman and Greek Churches, combined, control 280,000,000?"

Some time before his death the late Robert Packer made a will leaving \$70,000 to the Episcopal church at Sayre, \$40,000 of which was to go to the erection of a church edifice, and \$30,000 for its endowment, but the gift was lost to the church for the following reasons given in the *Mauch Chunk Gazette*: "About a month afterward he attached a codicil to a former will, providing for an adopted daughter, and thus rendered the latter will void—in consequence of which oversight, the church of the Redeemer at Sayre will lose its legacy. That this was an oversight upon the part of Mr. Packer is evident, from the fact that he did not state to the lawyer who drew up the codicil that he had executed any other will, and from the further fact that, previously to leaving for Florida, he gave orders to an architect to prepare plans for a church to cost \$50,000. The plans were drawn, and were to have been sent to Mr. Packer for his approval the week that the news came of his severe illness. Mr. Packer was a very liberal contributor to the church in every department."

Our General Agent, Rev. H. K. Binkley, has obtained fourteen new subscribers for THE MESSENGER, and one for *Hausfreund* in Amityville congregation, of which Rev. J. H. Leinbach is pastor. The congregation is but half canvassed by the Agent.

The loose way in which church livings have been farmed out in England has been illustrated lately at Bath. The vicar of the parish had not been there for years, his work having been left in the hands of a curate. The serenity of the parish was rudely disturbed not long ago by the accidental discovery that the vicar had died last September somewhere in Wales, and neither the bishop nor the patron, who is the dean and chapter of Bristol, had known anything about it. The emoluments had, however, been paid regularly down to midsummer. The question which agitates the ecclesiastical mind is whether the new vicar or anybody else will have a legal

claim upon the money thus paid to a dead man or upon its equivalent. The curious state of affairs which makes it possible for the presumed pastor of a church to withdraw himself so utterly from its life that he could be dead nine months before his people and his bishop knew it, has seemingly not yet been thought of.

The New York *Sun* having published the statement that all the Justices of the United States Supreme Court are infidels, the *Christian at Work* makes the following counter-statement: "Chief Justice Waite is an Episcopalian, Justice Field is a true-blue Presbyterian, Justice Bradley is an elder in the Reformed Church, Justice Gray is a Channing Unitarian, and Justice Blatchford is a through-and-through Episcopalian. We are not advised as to the remaining five, but if the *Sun* is as accurate concerning these as the other Judges, there isn't an infidel on the United States Supreme Bench—which we believe to be the truth of the matter. Lastly, Justice Strong is not on the Supreme Bench at all."

Dr. Benson, the new Archbishop of Canterbury, is in favor of an order of Evangelists. He wants a small body of effective earnest preachers detailed for missionary work, and thinks that being free from ordinary parochial duty, they can devote all their time to arousing sluggish communities. When Bishop of Truro, he had such men on his staff, and he now recommends the extension of the system to every diocese. The order in the English Church will correspond in many respects with the old preaching friars. Evangelists of some kind have been known to the Church for centuries, and the only danger from it now is that irresponsible men take up the work and do it on the "go-as-you-please" style, which is sure to be harmful in the end.

The New York *Evangelist* properly allows a free discussion of the merits of "Prof. Hopkins' Liturgy and Book of Common Prayer," and of the whole subject of cultus. In a late issue two correspondents take different views of the subject in adjoining columns, and no harm will grow out of the interchange of views, when the proper spirit of moderation and charity is preserved. One of the correspondents referred to has severe strictures on the changes the Auburn Professor has made in old forms and even in Bible expressions. Some of these criticisms are evidently just. But the critic thinks the old Litany which has come down through the ages is "unintelligible," and afterwards says: "In the Gloria in Excelsis we have the following: 'Thou that sittest at the right hand of God the Father, have mercy upon us: for Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Spirit, art most high in the glory of God the Father.' We do not know what this means; we have read it again and again long before this book was issued, but could never understand it."

It will be seen from our notice in the usual place, that the Reformed Publication Company at Dayton, Ohio, has issued a fine volume of family reading, which bids fair to be very popular, especially in the West where so many contributors to the work have their fields of labor.

The extent to which the divorce business is carried in this city is shown by the fact that there are now sixty applications on the docket of Court No. 2, to be acted on during the September term. We are told that there are not so many on file for the other three courts, but even as it is the figures are appalling. The ties of the family which lie at the basis of all society are ruthlessly set aside for the most trivial causes in so many cases that one almost trembles for the future.

The faculty of Allentown Female College is now full, and Prof. Krebs says the prospect for a large number of pupils at the opening of the fall term is bright. Speaking of the new acquisitions to the faculty the daily *City Item* says: "Allentown Female College has succeeded in securing excellent teachers to fill the vacancies occurring in that institution. Miss Shafer, who takes the Department of English branches, is an honor graduate of the Maryland State Normal School, and comes highly recommended as an accomplished teacher. Miss Poole, who takes the Department of Art and French, is an honor graduate of the Judson Institute in Alabama, and a medal pupil of its Art Department. She has had an experience of over three years in teaching, and has lately

been refreshing herself in studies from the antique and in portrait painting, under an eminent artist in Baltimore. In the Music Department Miss Shriner will be assisted by Miss Krebs, who is a daughter of the President, and studied piano, voice and harmony in Madame Seiler's Conservatory, in Philadelphia, and has for several years been a successful teacher of these branches in Freeburg Musical College. The friends and patrons of our Female College may well congratulate themselves on the unusual facilities thus afforded for the study of art and Music, as well as the ordinary branches of a good education."

## A VIRGINIA OUTPOURING.

This was at the corner-stone laying of St. Paul's Reformed chapel, 5½ miles from Winchester, on the Martinsburg turnpike, and near Stephenson's depot, Valley branch B. & O. R. R., on Sunday, the 19th inst. The weather was all that could be desired—warm, to be sure, but no rain to prevent the service, which must necessarily be out doors. At least four hundred people were present, and a more orderly and decent looking audience would be hard to find. The Winchester choir were there in full force, and added greatly to the interest of the occasion, by the excellent vocal music which they rendered. The pastor was alone, the partially promised assistance having failed to arrive.

The site of the chapel is considered on all hands about the best that could have been selected. It commands a fine view of the surrounding country, one of the most beautiful in the valley. Less than two years ago, a Reformed church in this section was not even to be dreamed of. In all probability by the first of next December the building now begun will be dedicated free of debt. The membership that we found scattered through here and wheeled into line are about fifteen in number, old and young, five families in all; and a more earnest, interested and zealous people than they have become are seldom found. They constitute the nucleus of what we fondly hope will be in a few years a flourishing congregation. We have always thought since making ourselves acquainted with this country that here the Reformed Church should be well established, and have several times told our readers so. So far we have not asked our brethren of the orient for any of their rusty "tin" but we wish to remind them that we have gone into the chapel business, and that we may come thundering at their gates in due time. They had better be prepared for such warlike demonstration. If success crowns our efforts in this beginning of chapel raising, there may be more of the same kind of work undertaken in these parts. K.

## A GOOD PLAN.

It ought to be the purpose of our Mission Boards to establish missions and build chapels where they are actually needed. This is probably done, in most cases, unless indeed there be an error of judgment on the part of those who have the matter in charge. Where there is room for a chapel and a new congregation, the community will ultimately be greatly benefited by their establishment. And any help which the people of the place extend to an enterprise of this kind will undoubtedly prove a good investment for themselves and their children. This benefit arises in different ways.

In the first place, it is a new effort for the salvation of men and women. Here a stake is set by Christ's people for His kingdom of grace. Here the standard of the Church is unfurled. It is a recruiting station for the Captain of Salvation. It is an advance into the enemy's kingdom. New territory is occupied and reclaimed for Christ. Here the gospel is preached. It is a new effort for the conversion of sinners and the cultivation of piety. It becomes a centre from which the Holy Spirit with the aid of the truth, operates upon the hearts of men. Much good is done. Souls are rescued from the dominion of sin. The eternal happiness of men and women, who can say how many, are secured. What an inestimable benefit it is to those who become the followers of Christ, through the instrumentality of the new congregation, that it was established in the place.

In the second place, it is an advantage to the congregations already in existence, and to those who are Christians. The fact that a new church is needed implies that there is part of the community which the

churches, already there, are not reaching. That part of the community will have an evil influence upon the whole. It will retard the religious progress of the place. It will be a constant temptation to those who wish to do right. It will draw some who belong to the churches into evil ways. It will give the town a bad reputation abroad. Those not with Christ, are against him. It will be a foothold of Satan from which to attack the kingdom of Christ. But if this part of the community is brought into a new congregation just so much of evil influence will be withdrawn. It will give every congregation, and every Christian, a new vantage ground to work for Christ. It will take temptation away from the weak of other folds. It will probably stir up the older congregations to new zeal to do good. There will be laudable emulation and friendly rivalry. There will be an advance along the whole line. Men are frequently driven into a church from the world through the aggressive efforts of another church for the overthrow of evil. One division breaks the enemy's battle line and the whole army passes through and occupies the adverse camp. Thus the mission becomes a source of strength to the established churches.

The founding of a church and the enlistment of a number of new men in Christ's service, will be, in the third place, of great advantage to the temporal interests of the community. A certain number of persons will be taken from the dangerous and expensive elements of the place and added to those upon whose industry and enterprise the prosperity of all depends. Missions produce morality, honesty and civic virtues of all kinds. The new church will be an enemy to crime. Life, liberty and property are made more secure through the success of the gospel. Every new congregation, in proportion to its activity and success, wars against lawlessness and insubordination. Peace and security are firmly established as the Church prevails and men become the servants of Christ. To say nothing therefore of the eternal salvation of some, who might not be saved otherwise; nor of the impulse which the cause of religion, in any particular place, will receive by the organization of a new congregation; we may say, that no better investment could be made in any place from a business point of view; than the putting of several thousand dollars into a Mission chapel.

Those who have these matters in charge therefore, it seems to us, have abundant grounds upon which to appeal to the citizens of the place, where it has been determined to begin a new mission, for the funds to buy the ground and put up the necessary building. There are denominations which act upon this plan. And they find it a good one. They go upon the assumption that the whole neighborhood has an interest in the new church. And they are right. They try to convince the people of this. And they generally succeed, as they deserve to do, and the community pays for the church. Now would not this be a good plan for us to pursue? Of course we have done it, to an extent and in a few places in the past. But too often we have gone upon the theory apparently that no one had an interest in the success of our Mission work but those of our own denomination. The truth is that those of other communions who live in the place, where the mission is to be established, are more benefited by its success, than the members at large of the communion under whose care it stands. They ought to be brought to see this if possible. And if they are once made to see it, they will cheerfully contribute, and largely too, to the support of the enterprises of this nature begun in their midst. We believe that what has been indicated above ought to become part of our fixed missionary policy. L.

## LETTER FROM THE NORTH.

Mr. Editor:—The season of excursions is now upon us, and accounts from various localities will doubtless burden the editorial table for some time to come. On general grounds I would not venture to ask room in your columns for the following communications; but because of the interests of history involved, I forward you these sketches from a country with which many of your readers may not be familiar.

There are certain out-of-the-way places in the Empire state, where one can conveniently trace the events of our early history, for in these quiet nooks, beside the streams and mountains, stood the log cabin of the early settler, where many an Indian tragedy occurred in those primitive times. And as my few weeks of my vacation enabled me to visit the places occupied

by the early German immigrants, such as Germantown, Schoharie, Stone, Arabia and Herkimer, I have occupied a little leisure in preparing sketches of these sites, and the scenes therein enacted. Brief allusions to these early settlements have been made in public prints from time to time, but I am not aware that any connected narrative of them has, as yet, been undertaken. With respect, yours,

V. H.

## THE LOST TRIBES OF THE PALATINATE.

I.

## Flight of the Refugees.

It is a well-known fact that the early immigrants from Germany to this country were driven from their homes and native land through religious persecutions. Especially was this the case with those who came from the middle-Rhine region, called by them the "Pfalz," but known to English speaking persons as the Palatinate, or Palace-lands. There were two districts, separated by a long stretch of intervening country; one of them known as the upper Palatinate lying near Bohemia, and the other named the lower, situated in the broad and beautiful valley of the Rhine, near to Heidelberg, where the Neckar river enters the valley from the north. It was from this region that the Germans came who settled chiefly in Pennsylvania, but also in other portions of the new-world, wherever the providence of God opened a way for them.

We pass over the account of the immigrations to the Carolinas and other points to speak of the adventures of those who entered the State of New York, in response to an invitation which promised aid while it exacted full returns in the way of labor, and also in exposure to violence from the French and Indians. These Palatines had good reason to dread an encounter with the troops of the former nation, for they had suffered much from the ravages of the soldiers under Turenne, the emissary of Papal vengeance, who overran the Rhine Valley in the early part of the 18th century with the avowed purpose of exterminating the Protestants, wherever found. They had left behind them the smoking ruins of their houses and barns, fleeing as for their very lives to the coast, anxious only to find passage across the stormy Atlantic to the forests of the New World. It was at this critical juncture in their history that the refugees had a little hope held out to them from Queen Anne of England. The fact having been reported to her by the Lords of Trade, that this people who had lost all they had, were reduced to this miserable condition by the ravages of war brought on by the persecutions of the Romish Church, she was influenced to give them shelter in her colonies across the ocean. And she accordingly ordered that they be sent to settle upon Hudson river, where they might be useful to the kingdom in producing naval stores and as a frontier against the French until the farms to be granted to them should become productive.

Under her orders, therefore, some 3,000 of these Palatines embarked in the spring of 1710, the first ship reaching New York June 13th. They were in a "deplorable, sickly condition," as reported by Colonel Robert Hunter, who sailed in their company to assume the Governorship of New York Province, over 400 having died during the voyage. The Board of Trade took action in 1709, recommending that the refugees be settled on the Mohawk and Hudson rivers, "where are great numbers of Pines fit for production of Turpentine and Tar." They specified: "A tract of land lying on the Mohawk river, containing about 50 miles in length and four miles in breadth, and a tract lying upon Schoharie Creek which runs into the said river, about 24 or 30 miles in length."

Gov. Hunter found that these two districts were not timbered with pine, "being very good lands," whereas the pine land was sterile. He therefore bought of Robert Livingstone 6,000 acres on the east bank of the Hudson about 100 miles above New York, and on this and on a smaller tract across the river he settled about 2000 of the immigrants.

The passenger on any way train from New York, via the Hudson River Railroad, will hear the train-men "call out" the station, "Germantown." To the average passenger this word has no special significance, but to those familiar with history, it is of great interest; for it recalls the fact that the Palatines first settled at this point, and here endured great wrongs and suffered repeated hardships. What Plymouth is to the Puritans, Germantown on the Hudson should be to the descendants of the refugees from the Palatinate.

## Among Our Exchanges.

Mr. Moody does not sympathize with those who think the regular ministry is to be superseded by the evangelist. At a farewell service in Dublin he said:

"I wish to address a few words to the young converts about the importance of their identifying themselves with God's people, and the quicker young converts here do that the better. I have heard some people say, 'Why can't I have meetings often like the meetings that have been held here of late?—why don't we have such meetings in our churches, and we would always like to go to them?' Meetings of the class we have had here do a great deal of good, I have no doubt, but then it is not that sort of thing, good as it is, that we need so much as regular work; and if our meetings here would unsettle the people, or have the effect of keeping them from attending their houses of worship, rather than continue to take part in them, I would go back to Chicago and settle down there at business of some kind or other. I have heard it said that ministers have an easy time of it here, that while they preach only two sermons in the week, I am at the work continually. Well, I can say, in answer to such statements, that I was settled at one period of my life for two years in one place, and I worked harder when I was there preaching two sermons in the week than I have done since all the time I have been going up and down through the country. Clergymen have many things to do in addition to preaching. They have their people to look after, and they have the sick to visit. I would rather preach five sermons than go to the house of mourning. It takes more sympathy and strength from me than preaching. Then a minister has to make calls, receive visitors, and be social; and after all that he has to prepare his sermons. But it has been said preparing two sermons is easy work. If you think so, just try it, and see how you will get on. If you think your minister has an easy time of it, try his work, and see how long you will continue at it. Ministers are the only people, I might say, who don't get rest. I remember when, during a period of some five years, I tried often to get rest, and I never knew what it was. There were cases of sickness, there were funerals, and there was always something turning up to occupy the whole of my time. Ministers should have, like other men, one day of rest. Don't let young converts get it into their heads that the minister or pastor is not an important man. I consider that there is no man in the world more important than a good pastor, and if you have got one, thank God and pray for him constantly that God may bless him. Let me urge young converts to join the minister in his work, and not to be unsettled as regards their duty. I believe the dearest thing to the heart of the Son of God on this earth is the Church, and we ought to pray earnestly for the man of God who preaches, and do nothing that would cool or kill his influence or efforts. You talk about the success of our meetings here. What would they have been if your pastors had not been sowing the seed here for years? And when the seed is sown, you may rest satisfied a reaping time is sure to come. I have visited towns where our meetings were not attended with as much success as I could have wished. Why? Because the ministers were not so much in sympathy with the work. If you have any regard for the truth that has been a blessing to you, stand right by the Church of God, and pray for those that are interested in her welfare."

## Communications.

## CHURCH EXTENSION.

This is a subject worthy of serious consideration. Whilst it has been ably discussed in the MESSENGER, and the end to be reached by such a fund plainly set forth, we would add but a few words as to the way by which the demands of this Board are to be met.

The Church Extension Board of Pittsburgh Synod, has been created, organized and chartered and is now a living institution. The treasurer has sent out an appeal in behalf of the Board. The Synod also requested a special collection for this purpose.

This indicates activity and progress, but the question remains after all to be solved, How shall the treasury of this Board be replenished from time to time?

To my mind, it is clear, that we cannot wait and depend upon one hundred subscriptions, nor can we meet the demands of this Board by special collections. The members of Synod frequently forget about these special collections, and sometimes they interfere with their particular way of raising money, so that at the end of the year the Board is compelled to face an empty treasury.

The plan, already suggested in the columns of the MESSENGER, that the Board shall have a representation in the person of the missionary who intends building a chapel shall, in company with the pastor or an elder go from house to house and solicit contributions, seems to me to be demanding entirely too much from the missionary as well as from the mission itself.

The best plan would be to meet the demands of this Board as we do those of the Board of Missions or Beneficiary Education—and as we ought the Board of Publication—by appointment or, if you are not afraid of the term, assessments.

The object of this Board is just as worthy of support as that of any other one. It is in the interest of missions. Shall it not receive attention and be supported in the same way as the Board of Missions?

The way in which we meet its wants tells how highly we estimate its object. SIGMA.

## NOTES BY THE WAY.

The Rockingham charge is now one of the most promising of the Classis of Virginia. It has a good, substantial membership with large means. Moreover, it seems possessed of a good spirit, willing and ready to work if under proper direction. On every hand the labors of Brother Carnahan are already showing good results. It was with pleasure that I preached for the congregations at Friedens and St. Paul's. They seemed a devout and attentive people. St. Paul's especially is alive to our missionary interests, and Roanoke will meet with a hearty response, and Friedens, I am confident, will not be far behind.

The charge has a parsonage, comfortable and in good repair, with several acres of land, pleasantly located. Their places of worship, however, are not what they ought, or might be. Repairs and improvements are needed. The house where his dwelling place is ought certainly not to be worse in keeping than the homes in which his people dwell. Let the young folks of the charge get up a regular "broom-drill" right on the banks of the North River, and another down in "ye hole," and send in their report by the 1st of October.

McGahysville I did not reach, it is the farthest off congregation. But even there, at the base of the Massanutten, the church seems to flourish, else why do they ask for a division of

the old charge. And why should not their request be granted, and they be given a pastor of their own, seeing that there are other points close by, lying along the line of the Shenandoah Valley R.R., which need to be looked after and the people ministered unto. There is room there for a new charge.

Harrisburg, too, is now to be looked after. This has been urged for a number of years, but without effect. We have some good material there, and a growing demand that we, as a denomination, have a name and a home at the county-seat. Bro. C. is determined that if his effort may accomplish it, this demand shall be met. Whilst with him, arrangements were being made for services, and by this time Brother C., doubtless, has been there and made an encouraging beginning. With the co-operation of Dr. Callender, who is but a few miles away from Harrisburg, a successful work certainly can be done.

In the upper end of the Rockingham charge, Bro. A. J. Bowers is proving himself a valuable helper to the pastor. Looking toward Staunton there is a wide field open. Classis has requested Bro. B. to help work this part of the field, and he is doing it. With "no one to love and none to care," he has given his warm heart anew to the church, and filled with missionary zeal, the church may expect to hear a good account of his work.

During our stay at the Rockingham parsonage with Bro. C., we drove up to Staunton. This is a busy town of about seven or eight thousand inhabitants, and the centre of trade for a section of country reaching out as far as thirty or forty miles. It is a "hill-town," but all the more beautiful for it. It may well boast of its fine buildings, both public and private (save its court-house, which within is a dirty, gloomy place). Especially pleasing are its many cottages at the foot of the hills—many set back in quiet, cozy nooks, their whole surroundings attractive. It, too, is a very Athens of learning, having no less than four denominational female seminaries of fair grade and standing, and two large and complete State institutions, one for the blind and the other for the insane. These all are beautifully located, and have unusually fine and pleasing grounds.

I met here three of my former parishioners comfortably fixed, but saw neither our church nor pastor—they are not and never were here. Shall we have this always to say? May not this be for us another missionary field of promise? Let the brethren of the upper end go in and see. J. A. H.

## ZION'S REFORMED CHURCH, OF CHAMBERSBURG, PA.

From the hands of skillful frescoers, painters and carpenters, Zion's Reformed Church, of Chambersburg, Pa., has come out almost a new edifice. But little remodeling has been done, the general form and appearance of the building being preserved as it has been for a number of years.

The exterior presents its original form, except that an addition of twelve feet has been attached to the south side, the old wall having been torn out. In this addition stands the pulpit and the pipe organ.

The pulpit occupies a recess in the centre of the addition. Below it is the altar and chancel, enclosed by a heavy walnut railing, upholding a reading desk and marble baptismal font. The pulpit, altar, reading desk and all the furniture are of walnut, and with the wainscoting around the pulpit recess, also of walnut, are beautiful and impressive.

To the left of the pulpit-recess is a small room on the wall of which are painted, in old German text, the Apostles' Creed, the Lord's Prayer, and the Seraphic Hymn. To the right is the pipe organ, the magnificent gift of Mrs. Mary Fainstock, of Philadelphia, placed there in memory of her father and mother, Mr. and Mrs. Christian Wolf. The organ is a magnificent instrument, having twenty-three stops and occupying a space of ten and twelve feet. Its tones are of great purity and sweetness, while at the same time strong and full, and are adapted very nicely to the size of the church.

The remodeling effected within has been marked and alters its appearance to a considerable degree. The old ceiling has been torn down and a new one, several feet higher, put in. The side galleries have also been removed, only the rear one being left standing.

The frescoers, Messrs. Alfred Rudy and Bro. of Harrisburg, have placed some very handsome work upon the walls and ceiling. On light olive, as a base color, exquisite designs have been traced in different colors. The border above the wainscot and that on the ceiling especially merit commendation. From the centre of the ceiling, frescoed a light blue, depends a gas reflector of a pretty pattern.

But the most marked change has been made in the windows. The old plain windows have been replaced by stained glass of the finest manufacture. They number eleven, of which seven are memorial. These latter, marking the loving remembrance of relatives of departed dear ones, are stained with figures emblematic of Scriptural scenes and bear appropriate Biblical quotations. The different windows portray Christ's Sermon on the Mount, Christ Blessing Little Children, the Good Samaritan, the Resurrection, Faith, Hope and Angel, before whom kneels a child in the act of prayer, pointing heavenward. Messrs. Alfred Godwin & Co., of Philadelphia, furnished nine of the windows, and Morgan & Co., of New York, the remaining two. All are most handsome, the figures being excellent and the expression lifelike. The colors are rich and blended in such a manner as to make the effect grand.

In repairing the church the comfort of its members has also been considered, and the seats are covered with cushions and the entire floor laid with Brussels carpet of a pretty pattern.

Without the walls have been painted and pencilled, and the steeple has been given a coat of pure white; the churchyard has been resodded and the fences repaired.

The church has been refitted at a cost of nearly nine thousand dollars, and as completed presents a very beautiful appearance. Its centennial year (1884) is dawning upon it, and the members can point with worthy pride to the great changes, always for the better, which the church has undergone—from a parlor, in a private dwelling-house, to one of the handsomest edifices in the State, and from a few members to about three hundred communicants.—Public Opinion.

## Church News.

## OUR OWN CHURCH.

## Synod of the United States.

Landis.—Rebersburg church, Centre county, will become vacant by the resignation of Rev. W. M. Landis, which is to take effect on the 17th of September. Bro. Landis has accepted a call from the Beaver Springs charge, and expects to enter upon his new field about the 1st of October.

Tobacco Charge.—The annual harvest festivals of this charge, of which Rev. J. Kehm is

pastor, took place during the second week of this month, in the Tobickon church on the 8th, and at Indian Creek on the 9th. The services in both churches were well attended, and of considerable interest. The thank-offerings in Tobickon amounted to upward of \$40, and those at Indian Creek to \$44. The Rev. Dr. Gebr, from Philadelphia, preached the sermon in both cases, in Tobickon church from Psalm 116: 12, and at Indian Creek from Heb. 13: 15—17.

Lincoln, Pa.—Rev. S. Schweitzer has catechized this autumn, in three of his congregations, Undely Creek, Reamstown and Swamp churches. At Undely Creek he has under instruction 88 catechumens. The whole charge seems to have a genuine spiritual revival. The divine services are well attended all around. The people are becoming more liberal to the cause of missions. The members are more earnest in the interest of the orphans. There were at least 75 persons at the Orphans' Home anniversary this year.

## Pittsburgh Synod.

Apple.—At a special meeting of St. Paul's Classis held at Fair Point House, Conneaut Lake, Pa., July 30, 1883, Prof. A. T. G. Apple, of Palatine College, was examined and licensed to preach the gospel.

Pennepacker.—A few weeks ago Rev. J. J. Pennepacker, of Mercer Mission, was prostrated with a stroke of apoplexy and is now lying in a critical condition.

Sharon.—A refreshing season was enjoyed on Sunday, August 12, by both pastor and people of the Sharon congregation. It was a service of praise and thanksgiving, the reopening of their house of worship, which was repaired, painted, and beautifully frescoed during the month of July. Revs. F. Pilgram and F. B. Hahn, of Greenville, Pa., had the pleasure of participating in these interesting services; the former preaching, in the forenoon, a German, and the latter, in the evening, an English discourse.

Since the pastor, Rev. E. Gruenstein, began his labor in the midst of this people, new life and new hope seem to fill their hearts. As is well known the charge was for some years the child of the Board of Missions. But no sooner than Bro. G. entered this field it became self-supporting, and with commendable energy and self-sacrifice, both pastor and people went to work in earnest. But what could be done? The membership was weak and a mortgage of \$1500 which, at times, threatened to ruin the congregation, rested upon the church property. A long and continued struggle among the mills caused money to be especially scarce in the town. But with the Lord's assistance, "According to thy faith be it unto thee," the pastor set himself to the task of removing the debt. He went from house to house, and collected funds until he had succeeded in securing \$1000, whilst Classis furnished \$500, to liquidate the debt, and placed the deed in the hands of the congregation. Nor was this all.

No sooner was this work accomplished, than they undertook to build a parsonage, and in the midst of many difficulties, and even opposition by some, the pastor secured \$700 for this purpose, and a parsonage now stands to the rear of the church, at a cost of \$350, all of which is paid, save about \$65. Before this was, however, fully accomplished, it was noticed that a new house attached to a weather-beaten church building, would not be to the credit and the good taste of a religious people; and the only alternative was to paint and repair the church building, both inside and outside.

Where are the funds to come from? The answer came this time from the Frauenverein in a small and faithful band of lady members, led on by the untiring zeal of the pastor. We need not speak of the extraordinary sacrifices required to bring about these results. The Lord knows how to reward such labors of love!

That there was a season of special rejoicing last Sunday for this people is evident; and only those who were present in the beautifully frescoed temple and only as the Germans sang German chorals, sung in the intensity of their joy. We congratulate both pastor and people in their noble work.

## German Synod of the East.

Bridesburg, Phila.—The congregation in Bridesburg, Philadelphia, which became vacant early in the spring, in consequence of the death of Rev. Chr. Keller, has extended a call to Rev. J. B. Hahn, a former missionary among the heathen, who has signified his willingness to accept the same, and has already commenced his labors among said flock. Rev. L. D. Lebermann has hitherto supplied the congregation with preaching.

St. Luke's, Phila.—The congregation worshipping in St. Luke's chapel, on Girard Ave. and 26th street, Philadelphia, are again supplied with a regular pastor, in the person of Rev. Walenta, formerly a minister in our church in the West.

## General News.

## HOME.

## Yellow Fever.

Pensacola, Aug. 22.—The Board of Health announces two cases of yellow fever.

## The President.

The President and part of his Cabinet are still enjoying themselves in Yellowstone Park.

## Fires.

A large paper mill was destroyed by fire six miles from Chester, Pa.

New York, August 22.—Fire broke out this morning in the packing shop of the Empire Oil Works, Long Island City. The shop is a brick structure, 250 feet by 700 feet. Over 700 men and boys were employed in the shop, and the wildest excitement prevailed among them.

A tenement house in Boston was burned last Sunday. The house was occupied by eight families. Four were smothered by the smoke.

## Tornado.

St. Paul, Minn., Aug. 22.—The tornado which raged at Rochester, Minn., last night is reported to have been very severe. Twenty-four persons are reported to have been killed and fifty or more injured. It is also rumored that a train was blown from the track. Passengers from Owatonna state that 25 persons were killed in the railroad accident. Thirty-five of the injured were taken to the hospital at Owatonna.

Winona, Minn., August 22.—At 7 o'clock this evening a tornado struck the northern part of the city of Rochester, lying north of the railroad track, and made a clean sweep of elevators, residences, railroad engine-house and other property. The long railroad bridge was completely demolished. Major Whittier telegraphs that twenty-four persons were killed and forty wounded. The city is in need of clothing, food and other assistance.

## FOREIGN.

## Cholera.

The deaths from cholera in Egypt on Saturday numbered 167.

## The Last of the Bourbons.

The Comte de Chambord, the last of the Bourbons, is dead.

## Steamers Sunk.

London, Aug. 26.—A collision occurred at 3 o'clock this morning, off Eddystone Light, between two steamers, and eighteen of the crew of one of them were drowned. Another collision occurred about the same time during a fog, and five persons were drowned.

## PITTSBURGH SYNOD.

This Synod will meet in annual sessions in Trinity Reformed Church, Kittanning, Pa., Sept. 26th, 1883, at 7:30 o'clock, P. M.

Pastors will please send the credentials of their delegate elders to the Clerk at least ten days before the meeting of Synod, according to the rule of Synod.

Orders for Excursion rates will be furnished on the A. V. R., at least.

H. F. KEENER,  
Clerk of Synod.

Berlin, Pa., August 23, 1883.

## SYNOD OF THE POTOMAC.

Still Better Rates—\$17.30.

After mailing notice and announcement that appeared in last week's MESSENGER, a letter came to hand from Elder G. S. Griffith, stating that he had received the offer of round trip tickets from Baltimore to Newton and return for \$17.30. Accordingly, this route has been selected. It is by steamboat from Baltimore to West Point, Va., and thence to Richmond, Danville, Salisbury and Newton by rail. Certainly, at these rates, there should be a pretty full attendance at Synod.

WILLIAM M. DEATRICK,  
Stated Clerk.

Mercersburg, Pa., Aug. 27, 1883.

## OPENING OF THE COLLEGE AT LANCASTER.

The Fall Term in Franklin and Marshall College, at Lancaster, Pa., will open on Thursday, September 6th, at 10 o'clock, A. M. The opening address will be delivered by Professor J. B. Kieffer.

Applicants for entering college are requested to present themselves on the afternoon of the same day, at 2 o'clock, in the President's lecture-room in the college building. Members of the two lower classes, and any others that may desire, are requested to take rooms in Hurbaugh Hall. Parents and students may rest assured that there is no danger whatever now from any epidemic disease in Lancaster.

The Academy will open on the same day.

J. H. DUBBS,  
Secretary of Faculty.

## NOTICE.

The annual meeting of the Board of Missions of Pittsburgh Synod will be held in Grace church, Pittsburgh, on Tuesday, Sept. 4, 1883, at 10:30 A. M.

The missionaries within the bounds of this Synod will please forward their reports to Rev. F. B. Hahn, Greenville, Mercer county, Pa., in time to be read at this meeting.

SAMUEL Z. BEAM,

President of the Board.

Mt. Pleasant, Aug. 11, 1883.

## SEMINARY NOTICE.

The session of the Theological Seminary, Lancaster, will open on Thursday, Sept. 6th, at 10 o'clock, A. M., when the introductory address to the students will be delivered in the College Chapel by Prof. J. B. Kieffer.

E. V. GERHART,

Pres. of Faculty.

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Communications for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

## SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

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## Miscellaneous.

## A SUMMER SHOWER.

Mrs. M. F. Butts.

Sharp and bold, down the village street,  
The houses stand in the sun;  
The trees are held in a summer trance,  
Cut clearly one by one.

In the grassy plots geraniums stand,  
Each a focus of rays;  
Piercing the air with emerald swords  
Gladioli are all ablaze.

Down to the river the road runs in haste,  
Whirling and white with heat;  
The hills high-shouldered defy the sky,  
That arches remote and sweet.

Through a narrow gap, lo! a glitter of sea—  
A jewel worn by the day;  
A white sail is penciled against the blue  
Like a ghost on its misty way.

A group of children are fording the brook,  
In the amber stream knee high,  
Watching with wide-open earnest eyes  
A jeweled dragon-fly.

Hark, a roar from some Titan throat!  
The smiling heaven lowers;  
A stir in the silent, dreaming trees,  
A shiver among the flowers.

The farmers hurry from many a field;  
The mothers run to the door,  
Shading their eyes with trembling hand,  
As the rain begins to pour.

All the landscape quite blotted out—  
Lost in one sweep of shade;  
As if a god had grown suddenly vexed  
At the picture he had made.

—Christian Union.

## DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

## Items.

Pastor Maechtersheimer, of Napa, Cal., reports that the relation between him and his people is of a pleasant character, and that the attendance at the church and the Sunday-school is good. \$250 were raised lately among his parishioners to pay off the debt on the church, and the effort will be renewed to pay off more in the fall when the people get more money. As the support of the pastor is meagre he finds it difficult to make missionary trips to other places to preach the Gospel, as he does not receive enough for such services to pay his travelling expenses. Recently in returning from one of these trips, on his way from Sonoma, as he was turning a corner, he was thrown from his buggy and wounded in the face, on his hands and his body, but not seriously. The damage done to the vehicle, which cost him \$16, was to him a more serious loss.

St. John's Mission at Reading, through storms and sunshine, is pursuing the even tenor of its way, growing stronger in numbers, and gradually approaching the point when it will be able to sustain itself, and be in condition to make an attack from time to time upon its indebtedness. Pastor Steinmetz informs us that at Whittemide, among other additions, the congregation secured a sweet toned bell weighing 1300 pounds, as a gift from some person or persons not mentioned. The giver, whoever he is, was a public benefactor, as in that part of the city no bell hither to has called the people to the sanctuary of the Lord. We hope that for generations to come it will continue to ring out its gladly solemn sounds.

At the meeting of the West Susquehanna Classis in May last, the Classis was divided into four missionary districts, in which the resident pastors are requested to hold missionary meetings in each charge during the year. This is a movement in the right direction. Such meetings no doubt will be accomplished with revival and refreshing from the Lord. The missionary cause must be brought before our congregations not once in a long time, but over and over again. Then our people will think that the ministers are really in earnest, and find it difficult to tell us that they do not hear about these things. Of course they do; but not often enough to make an abiding impression on their minds. Ministers ought to study Psychology or the nature of the human mind.

The Rev. J. May informs us that a Ladies' Missionary Society was organized in his charge in Butler county, Pa., and that several meetings have been held that were of an encouraging character. Mr. Oliver Kerschner, of Kremis, Mercer county, writes for *Missionary Herald*, for several dollars worth of missionary services, and says that a rising missionary society has just been organized in the congregation, which bids fair to grow and prosper. It is, as we understand, in the Rev. F. Pilgram's charge.

On our last trip to York county, we stopped at Glenrock to ascertain what had become of our mission at that place. It has been so unfortunate as to have received a setback, and yet we feel as firmly persuaded as ever that a flourishing mission could be built up in this field. How that is now to be done in present circumstances we have been thinking about ever since our late visit. A faithful missionary is the first requisite. Where can we find him?

## The Right Way.

In due course of time Mr. L. S. Stahr informed the Board that he intended to resign at Lock Haven, and that his resignation was to take effect on the 1st of July last. He was anxious, however, to remain in the field as a supply until his successor should come and take his place. He was not willing to leave his flock alone in the wilderness, not he. After his year expired, he accordingly remained at his post for a time, and in the meantime found something useful to do. He went to work and secured enough subscriptions to liquidate all the remaining indebtedness resting on the church, between eight and nine hundred dollars. His successor, Rev. G. W. Gerhart, licentiate, will be on the ground to take his place by the 1st September. We wish that all our missionaries would provide for their flocks in this way before they leave them, inform the Board of their intention three or six months in advance, and assist in getting their places filled before they leave.

## Altamont, Ill.

This important mission is still vacant. This should not be. It was three congregations; one in town and two in the country. The town congregation has a neat church, which is free of debt. One of the country congregations has a good church, the other has no building of his own, but has the use of a good new school-house in which to hold services.

The country congregations are so situated that the pastor may reach them by railroad, spending one Sabbath in town and the next in the country. The town of Altamont is a desirable place in which to live. It has a population of twelve or fifteen hundred, three railroads, a good school and good society. The country surrounding it is a rolling prairie. The membership in a Heidelberg Catechism Reformed membership. Knowing that it should remain vacant so long. Now will not some good brother, who has for years been trying to get a field, come forward and take this field? Or if this cannot be, will not some other brother who believes that he must leave his field, come and labor for these people awhile? They have all the Christian fortitude a mission field stands in need of, and we know they will be glad to feed and clothe a preacher. Yes, bear with his infirmities also, if need be.—Our readers will excuse our language. We thought it best to adopt the advertising style so that we might attract attention. This field will correspond in references to John W. Poorman, Altamont, Effingham county, Ill., or John Lippencott, St. Elmo, Fayette county, or Philip Holt, Vandalia, Fayette county, Ill.

## Selections.

The law of heaven is love.—Hannah More.

Remember that your will is likely to be crossed every day; so be prepared for it.

Look upon each member of the family as one for whom we should have a care.

Observe when others are suffering, and drop a word of kindness and sympathy suited to them.

If from sickness, pain or infirmity, we feel irritable, let us keep a strict watch over ourselves.

Religion is reproached with not being progressive; it makes amends by being imperishable.—Martineau.

Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.—Hadith.

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—Rutherford.

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—F. W. Robertson.

Whatever our social or business relations may be, we have other and higher interests. We may be gaining the whole world, or all that may be desirable in the world, but if we are neglecting our souls what shall it profit us?—Bishop Huntington.

## Personal.

Herbert Spencer is a very punctual man. In his boarding-house the ladies set their watches by his comings and goings.

William Chambers, the Edinburgh publisher, left \$100,000 for the restoration of St. Giles, the old church in that city famous for its association with important events in Scottish Church history.

Lord Carnarvon, who, as Colonial Secretary during the Disraeli administration, carried through the act for the confederation of the Canadian provinces, will visit the Dominion next month and be honored.

Wilkie Collins is fond of Scott, Cooper, and Reade, but not of George Eliot, and he cares little for the new American "analytic" novelists. He says that Longfellow was, perhaps, the greatest writer of his age, and that William Black and Bret Harte might do much better than they are doing.

Miss Emily Faithfull, the English philanthropist, who has been on a tour through this country, says as to the condition of American women:—"I am satisfied that most of them have a pretty good time of it, but there is much to be done for them yet. I found everywhere a lack of available work for them. There are many, very many, respectable women who want work a little above drudgery and cannot get it. Much has been done for women who have the requisite training and taste by procuring for them employment in decorative lines."

Le Pere Monsabre, who succeeded Pere Hyacinthe at Noe Dame, Paris, was once condemned to silence by his superior in the Dominican Order, because his celebrity as a pulpit orator threatened to turn his brain. So he spent a year doing scullion's work in the monastery. He is a controversial preacher, and has a genius for special pleading. He reads everything—Darwin, Zola, and Thomas Aquinas. His style of oratory resembles that of Daniel O'Connell, but he has not the Irish Liberator's appearance, being short, square-shouldered, and rubicund.

Of the Chinese Minister's wife a Washington correspondent writes:—"She is only nineteen, and she might as well be in the District Jail for all that she sees or enjoys of American life. The little Madame lives entirely in her own apartments, in company with a Chinese maid, and though the Legation building holds a dozen secretaries or attaches, none of them are ever permitted to see her. Her pretty wistful little face can often be seen at her windows. The most pointed hints that are given to the Minister as to visiting his wife are blandly ignored, and society gets only himself for its teas, dinners, and receptions."

## Science and Art.

A BIG RAILWAY BRIDGE.—Considerable progress has now been made with the works connected with the railway bridge over the Forth, at Queensferry—the most stupendous engineering work of the kind ever undertaken in this country, and one that, in some of its features, has no equal anywhere else. The usually quiet villages of North and South Queensferry—villages they are, though South Queensferry is a royal borough of ancient fame—are at present the scene of unprecedented activity. Till within the last few months it would have been difficult to find more thoroughly dead-alive places within the bounds of the British Isles. Now they are swarming with workmen, and are reveling in the din and

turmoil of manifold labor. The ground is historic, and has interest for Englishmen quite as much as for Scotchmen. The Queen, after whom the Queensferry was named, was the truly English Princess Margaret, the Sister of Edgar the Atheling, who, with her mother and sister and brother, found a refuge and a royal welcome in Scotland when Norman William drove them from England. Malcolm Canmore then held his Court in the forest tower of Dunfermline. In welcoming the royal refugees he entertained an angel unawares, for the gentle and saintly Margaret and by her became the Queen. To this day the sheltered anchorage on the north side of the Forth is called after her St. Margaret's Hope, and the little seaport on the southern shore is called Port Edgar, if not after the Atheling, then after King Edgar, who was his namesake and his sister's son.

For a good many years past the scheme of a railway bridge over the Forth at Queensferry has commended itself to engineers as the best means of affording continuous traffic between the south and the north of Scotland. This idea gained force after the erection of the first Tay bridge. That structure removed for the first time one of the obstacles to through traffic which the natural conformation of the country presented, and quickened the desire to get rid of the other. Quite naturally that desire took shape four years ago in a proposal for a Forth Bridge under the auspices of Sir Thomas Bouch, Chief Engineer, who was also the engineer of the famous but unfortunate Tay bridge. Curious enough, a detailed description of the proposed Forth bridge appeared in the *Times* on December 26, 1879, only four days before the unparalleled disaster which overwhelmed the Tay bridge with ruin. That catastrophe made it necessary to reconsider the plans that had been adopted for the Forth bridge; but it did not remove the necessity or quench the desire for such a structure. At present the traffic is interrupted by the steamboat ferry—five miles broad—between Granton and Burntisland. Not only is that short passage extremely disagreeable when easterly gales are blowing but it is at all times very inconvenient to break the journey by the double change, first to and then from the steamer. The great desirability of direct communication between the two sides of the Forth having been conceded, no better means of effecting the junction could have been found in nature than that afforded by the Queensferry passage. A rocky peninsula extends from the north bank for a mile and a half into the channel of the Forth; and the Island of Inchgarvie, half a mile from the northern shore, forms a convenient stepping-stone toward the southern bank of the estuary. It is hardly possible to exaggerate the advantage which the East Coast traffic will derive from the bridging of this natural gap. At present the whole of the traffic between the south and the north of Scotland must, perforce, pass through the bottle-neck, which lies between Larbert and Stirling, and which is exclusively in the hands of the Caledonian and other West Coast companies. That is practically a monopoly, and monopolies militate against the public interest. With the Forth bridge completed the North British railway will be able to run direct trains to Perth in an hour or an hour and a half, and to Dundee in less than two hours. Edinburgh anglers will be able to make a straight run to Lock Haven in an hour or little more, instead of having to spend two or three hours on the wearisome journey, with its manifold and provoking changes, as at present. Aberdeen, Inverness, Wick and Oban would all be brought nearer to the capital of Scotland, and, therefore, nearer to York and London than they are at present, and that consideration makes the completion of the Forth bridge a matter of national importance.

## Items of Interest.

The Crazy Jane Society is an association that has opened a summer home for poor children in the mountains at Wyaloing Pa.

Recent changes of name by conspicuous Edinburgh families are Muggins to De Morgyn, Bullock to Belcome, and Cuddy to Cuthbert.

In the group of States composed of Illinois, Minnesota, and Iowa, the liquor-selling question is to be voted on in the approaching elections.

The express trains between Paris and Constantinople, inaugurated on the 5th inst., consume about four days and four nights in the trip between the two points. The fare is \$90.

For a volcano which was once considered extinct, Vesuvius has been remarkably active during the last 1500 years. Recently it made the earth tremble so that buildings and the railway running up the mountain were injured. These indications of renewed activity in Vesuvius are very interesting, in view of the recent earthquake in the island of Ischia.

It is suggested that the earthquake at Ischia will probably give a long lease of life to certain local superstitions, the impending warnings of disaster which preceded the earthquake, it is said that an Italian official complained of the ominous behavior of an English gentleman, who insisted upon playing a funeral march on the hotel piano. The corpse of this Englishman was found among the others.

The correspondent of a Canadian paper, writing from the marble mines of Carrara, mentions incidentally an order that is being executed for the United States Government. Workmen are engaged at present at Carrara, by order of the United States Government, on a colossal monument to be erected on the field where the final victory over the Southern army was gained. It is to be a column of granite, 68 feet in height, raised on a pedestal, with four allegorical figures at the corners. On the summit of the column is to stand a gigantic figure of Victory.

The members of the Jewish race are said to have one advantage over Christians: they are comparatively secure from pestilence. In the Middle Ages, when the plague appeared, so few Jews were smitten that the suspicious and the ignorant people were aroused, and the Jews were accused of poisoning the wells and rivers. During the three great outbreaks of cholera in Algeria, the Jewish mortality was only about one-half that of the Gentiles, and at Pesth in 1857 it was only one-seventh. At Rome, in 1858, the cholera death-rate among the Roman Catholic population was three times as high as it was among the Jews.

A London magazine, that is no friend of total abstinence, admits a great change in social drinking habits. It says:

"In wine the falling off in consumption is remarkable, if placed in contrast to the steady increase, year after year, up to the year of grace, 1876, when the consumption reached its highest total of about eighteen millions and a half of gallons—high wine made that deserves to be marked upon the doorposts of the Treasury chambers, as exceptionally high tides are marked on river piers and bridges. From that date a gradual decline has set in, with the result of landing us in the past year in a consumption of only some fourteen million gallons. Something of this falling off is due, perhaps, to a distaste for wine as a beverage, brought about by a general deterioration in quality, and by the enormous adulteration of which wine is the subject. But

there is also a change in the social habits of the wealthier classes. Instead of the popping of champagne corks we have the fizzing of mineral waters. The hospitable suppers where wine and wit flowed freely, are things of the past; the balls of other days, when the fair dancers refreshed themselves so freely with sparkling wines, are succeeded by Chaderella parties, where nothing is provided beyond tea and lemonade."

Mr. Bright's appalling statement as to the number of families in Glasgow, living in only one room apiece, is capped by the statistics of over-crowding in French cities, given by M. Nadaud, in support of his bill dealing with unhealthy tenements. According to M. Nadaud there are 219,270 houses in France without any window shutter, and to which light and air are admitted, when admitted at all, only through the door, or a hole in the door, which has to be stopped in wet or cold weather. Allowing five people to a family, more than 1,000,000 persons altogether must be housed in this execrable fashion. In Paris, although 60,000 tenements have been dealt with in the last thirty years under the act of 1850, there are still between three and four thousand families living in single rooms without means of warming, and between two and three thousand in single rooms with no aperture for light and air—cupboards in fact. Between twenty-five and thirty thousand habitations consist of a single room only. "This side of the social question," says the report from which these statistics are drawn, "has to be faced before all others," a conclusion which is gradually forcing itself on the minds of men in other countries besides France.—*Pall Mall Gazette*.

## Books and Periodicals.

A TREASURY OF FAMILY READING. Pertaining to God, the Church, the Family, Life, Death, and Heaven. Edited by Rev. G. W. Willard, D. D., Rev. E. Herbruck, Ph. D., Rev. M. Loucks, A. M., Rev. E. R. Willard. Dayton, Ohio: Reformed Publishing Company. 1883. Pp. 648. Price, postage prepaid, \$2.50. cloth binding; \$3.50 half morocco, and \$3.75 full morocco.

The Reformed Publishing Company, Dayton, Ohio, deserves great credit for the style in which this book is issued. The paper is good, the type clear, and the binding in fine taste. The entire outward appearance of the volume is attractive, and will help its sale immensely.

The subjects treated in the book are indicated on the title page. Part I treats of the Being of God, and takes up 73 pages; part II, of the Church, covering 122 pages; part III, of the Family, 123 pages; part IV, of Life, 12 pages; part V, of Death, 73 pages; part VI, of Heaven, 83 pages. The contents of the book are made up of contributions from a large number of different persons, mostly ministers of our Church in the Synod of Ohio. The articles have the great merit of being short, and they will be more likely to be read than if they extended through "long drawn pages." They express the views of individual men on different subjects, and no more, which is a good feature in these days when people are anxious to handicap the Church with everything that anybody says. Besides the contributions the work contains over one hundred selections of poetry and prose, all judiciously made. The illustrations are not original, but they are neat and add to the attractiveness of the volume. The book will be likely to have a large sale.

Unusual variety and range in illustrations and reading material and an out-of-door quality befitting the season are the distinctive qualities of the September *Century*. A fine portrait of Robert Burns is the frontispiece. It is after a daguerotype owned by Mr. Edmund C. Stedman and made from a miniature which belonged to the sister of Burns. In the same number is a delightful account of "A Burns Pilgrimage," by H. H., who relates several anecdotes freshly gleaned in the poet's country.—A richly illustrated paper on "Cape Cod," by F. Mitchell, transforms that curious book of sea-sand into a homely Yankee paradise, where the fields are green, the woods are filled with birds, the villages are quaint and prosperous, and the inhabitants are honest and witty. The article has a colonial flavor, which allies it to Dr. Edward Eggleston's illustrated paper, in the same number, on "Indian War in the Colonies." This is a careful paper of thrilling interest, based on much original research. Striking pictures also accompany Lieutenant Schwatka's account of "A Musk Ox Hunt," which was an incident of his Arctic expedition in 1879. Of popular scientific interest are Ernest Ingersoll's account of "Professor Agassiz's Library," at Newport, with a portrait of Alexander Agassiz, and "The Tragedies of the Nests," by John Burroughs, who describes in his inimitable manner the dangers that threaten the birds in the housekeeping season. Accompanying the latter is a full-page engraving by Elbridge Kingsley; the picture was drawn with the graver, like the striking engravings by the same hand, which were published in a recent number of *THE CENTURY*.—A timely and valuable illustrated article is Roger Riordan's "Ornamental Forms in Nature." It has the completeness of a paper by an artist who has ideas as well as knowledge, and is by pencil and pen to bear on a subject thought out and drawn with a pure taste in decorative art must be based upon close observation and simple treatment of beautiful forms in nature.—A forcible argument to prove the future supremacy of New York over all the other great cities of the world is made by W. C. Conant, under the title, "Will New York be the Final World Metropolis?" And H. C. Bunner, in the "Open Letters" department, talks encouragingly and entertainingly of "New York as a Field for Fiction."

The "Broad-brimmed," the anonymous story which is exciting wide interest and curiosity, reveals its motives as a satire on labor unions or socialism. In the eighth part of "A Woman's Reason" (which will be concluded in the October number), Lord Rainford proposes marriage to the heroine, and is rejected. The third and last part of Joel Chandler Harris's "Nights with Uncle Remus" is offered, in addition to two humorous short stories: "Our Story," by Frank R. Stockton, showing how marriage resulted from literary collaborations; and "Love in Old Clothes," a modern New York love story, in the quaint style and spelling of three hundred years ago, by H. C. Bunner.—The poetry of the number is by Charles de Kay, George Edgar Montgomery, Miss Josephine Pollard, and Miss Susan Marr Spalding; and the verses in "Brio-a-Brac" are contributed by James Whitcomb Riley, Frank D. Sherman, and others.—"Topics of the Time" treats of "The Temperance Outlook," "The Relevance of American Politicians," and "College-bred Statesmen." Among a variety of interesting subjects discussed in "Open Letters," besides Mr. Bunner's letter, mentioned above, are "The Massachusetts Experiment in Education," by Charles Barnard; "A Romantic Career" (that of Dr. Francis Lieber), by President Gilman of Johns Hopkins University; and the new scheme for "Standard Railway Time," by the inventor of the proposed system, W. F. Allen, editor of the "Official Railway Guide."

HISTORICAL AND OTHER SKETCHES. By Jas. Anthony Froude. This selection from the works of Mr. Froude is edited by President Wheeler of Allegheny College. The introduction gives an account of Mr. Froude's Life, Opinions, Works and Style. It gives a more comprehensive estimate of his powers than any other that is known to us. These essays abound in the felicity of the historian's style and in suggestive thoughts. Published in Funk & Wagnall's "Standard Library." Price, 25 cents.

OUR LITTLE ONES AND THE NURSERY. This interesting and entertaining magazine for little ones, for the month of August, is on our table. It comes freighted, as usual, with its abundance of beautiful stories and highly appropriate illustrations. Parents should put it into the hands of their children. \$1.50 per year. Published by the Russell Publishing Company, 149 Tremont street, Boston, Mass.

LITTEL'S LIVING AGE. The numbers of the Living Age for August 18th and 25th contain, The Real Lord Byron, Quarterly; Half a Century of Literary Life, London Quarterly; John Richard Green, by Edward A. Freeman, British Quarterly; Classic Conceptions of Heaven and Hell, Westminster; Cave Tombs in Galilee, Fortnightly; Terry Wigan, Blackwood; The North Farm: Now, by J. E. Panton, Tinsley; Voltaire in England, Cornhill; The Empress Eugenie's Flight into England, Temple Bar; Grace Darling, Leisure Hour; Sea Island Cotton, Chambers' Journal; Benvenuto Cellini, All the Year Round; with instalments of "Uncle George's Will," and "Along the Silver Streak," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

## Married.

In St. John's Reformed Church, Wyoming, Del., August 19, 1883, by Rev. S. F. Lantry, Mr. Jacob Anthonson to Miss Margaretta M. Lychsen, both of Kent county, Delaware.

August 16, 1883, at the Reformed parsonage, Delmont, Pa., by Rev. A. A. Black, Mr. Wm. A. Hensel to Miss Maggie J. Thomas, both of Westmoreland county, Pa.

## Obituaries.

DIED.—August 14, 1883, at Salina, Pa., Mrs. Margaret A. Willard, aged about 51 years.

DIED.—At his home, near Alexandria, Huntington county, Pa., July 20, 1883, Adam Leffard, aged 82 years, 7 months and 11 days.

Though there was fulfilled in this father in Israel the word of the Lord: "Thou shalt come to thy grave in a full age like as a shock of corn cometh in in his season," yet the hour that announced the ripening of his life for heaven was so sudden as to fulfill the word of the Saviour: "In such an hour as ye think not the Son of Man cometh."

His pastor had gone to spend an afternoon with him, expecting to find him in his usual health. When he arrived he was surprised to find the family physician present and father Leffard suffering from a severe attack of cramp. The violence of the cramp seemed to give way to medical skill, and a few minutes of relief came. While with anxious hearts and prayers we watched him, hoping that the danger was passed, and his precious life would be spared, the fatal paralysis—as the physician feared—struck him. In a few minutes he passed into a profound sleep, which ended at six o'clock the next morning in the profounder sleep of death.

We shall all greatly miss this dear old man, miss him in the Church, miss him everywhere. Born in the neighborhood, he lived his long, peaceful life within the boundary of his native hills. Many a tear will be shed for his memory by others than those who now dwell in the community in which he lived and died.

As citizen, neighbor and friend, father Leffard was highly esteemed. He was a model husband and father. His heart was a fountain of love. He ruled his family wisely. His sunny nature, equable temper, patience in trying hours, his hatred—constantly expressed—of wrong in all its forms, his trust in God, his devotion to the Church and the sanctuary, his love for the Word of God, his life of prayer, all spoke and wrought upon his children with a force that no precept without a corresponding example could have done.

Father Leffard's parents, young and just wedded, emigrated from Hesse Cassel in 1794. They were poor, yet rich; for they were a God-fearing couple, and brought with them their Bible, hymn and prayer book, and, deep as their own life, the love of the Church. To them were given four sons and three daughters. Adam was one of the older members of the family, and knew well the story of toil, patience and endurance of his father's home. He was last of the circle on earth to join the reunited family in heaven.

Four years ago he buried his estimable wife. From that day his life became more and more a pilgrimage. He was content and cheerful, yet was homesick for the "rest that remained" for the people of God. He gave his farms into younger hands, laid aside as much as possible temporal pursuits, and devoted his time, in a great measure, to Bible study, meditation and prayer.

His children, six in number, all daughters, and all married, save one, survive him, and are worthy children of a father and mother who taught them from infancy: "Seek ye first the kingdom of God and his righteousness." Two of his daughters remained in their childhood's home with their father, and were the solace and blessing of his declining years and dying hours.

## Acknowledgments.

The following contributions have been received for the erection of the mission chapel at Stroudsburg: Third Street Rev Ch of Easton, \$750.00. Pleasant Valley church, Rev T A Huber, 446.00. Hecktown and Nazareth, Rev M A Smith, 63.25. Forks cong, Dr Reinecke, 110.00. Plainfield cong, Dr Reinecke, 75.00. In this congregation the canvass is not completed. Weisport charge, Rev J E Freeman, 128.50. Stroudsburg Zion's cong, 965.00 (canvass not completed). Two individual contributions of 50.00 each, 100.00. By cash, 7.00. Total, \$2,845.75.

These amounts have been secured by a personal canvass on the part of the pastor of the mission. He has been assisted in this work by the earnest co-operation of the pastors and prominent laymen of these different charges. The work is not yet completed, but the amount already secured justifies the congregation in commencing at once to build.

GEO. W. KERSHNER,  
Missionary Pastor.

ALL SENT POSTAGE PAID.  
Specimen Copies Sent on Application.

NOTICE.

The following is the programme selected by the Sunday School Board, for discussion at the meeting of Pittsburg Synod, to be held in the Trinity Reformed Church, Kittanning, Pa., Sept. 25, A. D. 1883.

(1) The necessity of the Sunday-school. To be opened by Revs. R. C. Bowling and J. F. Wiant.

(2) The special mission of the Sunday-school. Opened by Revs. S. R. Bridenbaugh and J. M. Schick.

(3) The management of the Sunday-school. Opened by Elder T. J. Craig and Rev. A. E. Truxel.

The addresses ought not to exceed fifteen minutes in length. The privilege will be given to any of the other members of Synod to follow, with remarks on the above subjects not exceeding five minutes in length.

By order of the Board,  
J. W. PONTIUS, Chairman.

PHILADELPHIA MARKETS.  
Wholesale Prices.

MONDAY, AUGUST 27, 1883.

**FEED.**—Sales of 1 car ordinary Winter Bran, spot, at \$15.75; 5 cars good do. do. spot, at \$16.1; 1 car choice do. do. spot, at \$16.25; 1 car fancy do. do. spot, at \$16.50; 1 car fancy sacked white wheat bran, spot, including sacks, at \$17.25.

**FLOUR.**—We quote: Western and Pennsylvania superfine, \$3.25@3.62; do. do. extras, \$3.75@4.25; Pennsylvania extra family, \$5@5.25; Ohio do., \$5.62@6.25; Indiana do., \$5.62@6.25; St. Louis and Southern do., \$5.75@6.37; Minnesota bakers' clear, \$5.50@6.75; Minnesota bakers' straight, \$6@6.75; patents Winter wheat, \$6.35@7; do. Spring wheat, \$6.50@7.50. Rye Flour is scarce and firm. Small sales at \$3.62@3.75 per bush.

**WHEAT.**—Sales of 1200 bushels no grade, dock, at \$1.05@1.10; 800 bushels Delaware steamer, dock, at \$1.13; 600 bushels do. do. export elevator, at \$1.14; 1200 bushels Delaware No. 2 red do. do. at \$1.15; with \$1.17 bid and \$1.17 1/2 asked for Western No. 2 red and \$1.13 1/2 bid and \$1.13 1/2 asked for No. 3 red; 3000 bushels Delaware No. 1 red in export elevator, at \$1.19; 15,000 bushels No. 2 red, August, at \$1.17; 20,000 bushels do. September, at \$1.17 1/2@1.18.

**RYE** was quoted nominally at 61¢@65¢ per bushel, as to quantity and quality.

**CORN.**—Sales of 1200 bushels rejected, in grain depot, at 56¢; 600 bushels No. 3 mixed, track, at 59¢; 1200 bushels steamer mixed, track, at 60¢; 800 bushels sail yellow, afloat, 64¢; 10,000 bushels sail mixed, September, at 61¢, and 10,000 bushels do. October, at 61 1/2¢.

**OATS.**—Sales of 1 car rejected white at 33¢; 1 car no grade at 39¢; 1 car No. 3 white, at 43¢; and 4 cars No. 2 do. at 44¢.

**HIDES.**—We quote: City slaughter steers, per lb., 9¢@10¢; selected, 6¢ feet across the shoulder, for patent and enamel purposes, free from cuts, grubs or brands, 11¢@11 1/2¢; culls of above, 2¢ less price; bulls, salted, 6 1/2¢@7¢; cows, over 55 lbs., spread, 7¢@8 1/2¢; cows, light, 40¢@60 lbs., 7 1/2¢@8¢; cows, culls, 7¢@7 1/2¢; green steer from butchers, 7 1/2¢; green cow from butchers, 5 1/2¢; bulls from butchers, 5¢; horse hides, green, apiece, \$2@2.50; do. green salted, apiece, \$3; calfskins, salted, city, per lb., 13¢@13 1/2¢; calfskins, green, city, 12¢@13¢; calfskins, green, country, 12¢; kips, city, apiece, \$1.75@2; country, \$1.75.

**PETROLEUM** was inactive and easier, at 7 1/2¢ for refined in bbls. and 9 1/2¢ for do. in cases.

**PROVISIONS.**—We quote: Warthman's & Alburger's beef, by family, per bb., \$14@14.50; do. packets, \$13; do. No. 1 mess, \$12; beef hams, \$31@32; India mess beef, in tierces, \$18.50@19.50; dried beef, \$20@22. Pork—Mess, new, \$15@16; do. prime mess, \$14.50@15. Hams: smoked, 7¢ lb., 14¢@15¢; do. S. P. fully cured, 12¢@13¢. Sides: smoked, 9¢; do. in salt, 8 1/2¢@8 3/4¢. Shoulders: in dry salt, 7¢@7 1/2¢; do. smoked, 8¢@8 1/2¢; do. pickle, 7 1/2¢@8¢; do. smoked, 8 1/2¢@9¢. Bellies: in pickle, 10¢; do. smoked, 11¢@12 1/2¢. Lard: city refined, \$9.75@10; do. steam, \$9; do. butchers, loose, \$8@8.25.

**TALLOW** was stronger, at 7 1/2¢@8¢ for country and 7 1/2¢ for city.

**WOOL.**—We quote: Ohio, Pennsylvania and West Virginia fleece washed, XX and above, 37¢@40¢; X, 35¢@37¢; half blood, 40¢@41¢; quarter blood, 34¢@36¢; common, 28¢@28 1/2¢; New York, Michigan, Indiana and Wisconsin fleece, washed XX, 35¢@35 1/2¢; X, 32¢@34¢; half blood, 39¢@40¢; quarter blood, 33¢@35¢; common 26¢@28¢. Combing and DeLaine Fleece—Washed fine Delaine, 39¢@41¢; do. medium, 41¢@43¢; do. low, 33¢@37¢; unwashed, medium, 30¢@33¢; do. low, 22¢@27¢; Canada, 32¢@33¢; unwashed, fine, 22¢@25¢; medium, 28¢@33¢; low, 23¢@28¢; coarse, heavy, 18¢@20¢; Iowa, Kansas, Nebraska and Minnesota, washed, fine and medium, 30¢@35¢; do. coarse, 25¢@32¢; unwashed, fine, 20¢@23¢; do. medium, 22¢@23¢; low, 18¢@20¢; Colorado medium and fine, choice, 23¢@25¢; do. average, 20¢@21¢; common and quarter blood, 18¢@20¢; coarse carpet, 17¢@17 1/2¢.

**BUTTER.**—We quote: Creamery, Pennsylvania extra, 20¢; firsts, 18¢@19¢; do. Western extra, 14¢; 20¢; firsts, 18¢@19¢; do. imitation, extra, 14¢@15¢; Western, dairy, extra, 14¢@15¢; firsts, 12¢@13¢; factory, extra, 12¢; firsts, 8¢@10¢; prints, Pennsylvania, extra, 24¢@25¢; firsts, 18¢@22¢; seconds, 12¢@15¢; rolls, nominal; grease, scrapings and common butter, 4¢@5¢; common and medium shipping grades, 7¢@9¢.

**CHEESE.**—We quote: New York factory, new choice, 10¢; do. fair to good, 9¢@9 1/2¢; Ohio, new choice, 8¢@8 1/2¢; do. fair to good, 7¢@7 1/2¢; Pennsylvania creamery, part skims, fancy, 5¢@5 1/2¢; do. fair to prime, 3¢@4¢; do. do. skims, choice, 2¢@3¢; do. do. rejected, 1¢.

**EGGS.**—We quote: Pennsylvania and New Jersey, extra, 23¢; firsts, 22¢@22 1/2¢; Delaware and Maryland extra, 22 1/2¢@23¢; firsts, 22¢; Western, extras, 22¢@22 1/2¢; firsts, 21¢@22¢.

**LIVE POULTRY.**—We quote: Fowls, hens, near by, 14¢; do. do. mixed lots, 12¢@13¢; do. Southern and Western, 12¢@13¢; roosters, old, 7¢@8¢; Spring, small and medium, 10¢@12¢; do. large, 12¢@13¢.

**GREEN FRUITS.**—We quote: Apples, fancy, per crate, 80¢@81¢; do. sour, per bbl., fair to good, \$2@2.25; peaches, early Crawford & Reeves, per basket extra, \$1.25@1.50; early Crawford & Reeves, per basket, 75¢@81¢; Moore's favorite, per basket, 70¢@90¢; early Yorks, per basket, 50¢@70¢; watermelons, extras per 100, \$10@12; do. prime, per 100, \$6@8; do. culls, \$3@5; citrons, Jersey, per basket, 100¢; pears, Bartlett, per basket, choice, 75¢@81¢; do. fair to good, 60¢@75¢; do. common and cooking, per basket, 35¢@50¢; grapes, Southern Concord, per lb., 4¢@5¢; plums, Damsen, per qt., 6¢; do. Blue Gages, per bbl., \$6@8; do. Green Gages, per bbl., \$5@7.

**VEGETABLES.**—We quote: Potatoes—Early rose, Jersey, per bbl. \$1.25@1.50; Jerseys, per basket, 20¢@25¢; Onions, per bbl., \$1.75@2.

**Live Stock Prices.**

The receipts for the week were: Bees, 5500; sheep, 16,000; hogs, 3,700. Previous week—Bees, 5600; sheep, 5600; hogs, 5500.

**BEEF CATTLE** were in large supply, and with only a moderate demand prices were a fraction lower on all grades except extra, which were

The WONDER of the AGE.  
"REX MAGNUS"  
The Humiston Food Preservative.

Keeps all kinds of Food Absolutely Fresh for any length of time. It will not only keep fish, flesh and fowl, eggs, milk, butter and cream, perfectly fresh and sweet, but it actually improves their quality.

Tough and Dry Meats Made Tender.

L. B. Haddock, of Faneuil Hall Market, Boston, says: "I kept some tough, dry, old eye, mutton, which has been treated with this preparation, in my stall for over two months. Then I and others ate of it and it was as sweet and tender as any mutton could be!"

It is Tasteless, Harmless and Cheap.

Rex Magnus is a combination of well known anti-septics, perfectly simple and harmless in character, and its use will not injure the most feeble and delicate system. It really promotes health, for it makes meats mellow, tender and juicy, and absolutely prevents that decay which even in its earliest stages renders food unwholesome for the human stomach.

No Taste of it can be Detected in Food.

It has withstood the most searching tests in this respect. Dishes of treated and untreated meats, fish, oysters, milk, and cream, have been placed side by side at several notable dinners in Boston, New Haven and Chicago, and no one could detect which was preserved and which was fresh.

How to Get It.

All druggists and grocers keep it. Sample package sent prepaid by mail or express as we prefer. Name your express office.

"Vandine" for meats, poultry, &c., 50 cts. per lb. "Ocean Wave" for oysters, lobsters, &c., 50 cts. "Pearl" for cream, \$1.00. "Snow Flake" for milk, butter, &c., 50 cts. "Queen" for eggs, \$1.00. "Aqua-Vite" for fluid extracts, &c., \$1.00. "Anti-Ferment," "Anti-Ply" and "Anti-Mold" 50 cts. per lb. Each. Mention this paper.

Put up in 1 lb. and 5 lb. cans, and in 25 lb. boxes.

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scarce, but few sales being made for more than 6¢. Quotations: Extra, 6 1/2¢@6 1/2¢; good, 5 1/2¢@6¢; medium, 5¢@5 1/2¢; common, 4¢@4 1/2¢; Texas, 4 1/2¢@5¢.

**CITY DRESSED BEEVES** were active, "as the cheaper prices of live stock gave butchers an advantage over the Western dressed shippers, and cutters bought liberally, among whom were a number who have been selling Western meat. Closing rates, 7 1/2¢@9¢.

**DRESSED SHEEP** were active and closed at 6 1/2¢@9 1/2¢. Lambs, at 9¢@12¢.

**FAT COWS** were demoralized at 3¢@4 1/2¢. Hogs were dull and prices declined 1¢. Quotations: Extra, 8 1/2¢; good, 8 1/2¢; medium, 8¢; common, 7 1/2¢@7 1/2¢.

**MILK COWS** were in fair request at \$35@75.

**SHEEP AND LAMBS** were in large supply and prices were fully 1¢ lower on all grades of sheep, and 1/2¢ lower on lambs. Quotations: Extra, 5¢@5 1/2¢; good, 4 1/2¢@4 1/2¢; medium, 3 1/2¢@4 1/2¢; common, 2 1/2¢@3 1/2¢; culls, 2¢@2 1/2¢; lambs, 3¢@7¢.

**VEAL CALVES** were active at 6¢@8¢. York State calves were in demand at \$10@14.

**WESTERN DRESSED BEEVES** were fairly active and closed at 7¢@9 1/2¢.

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The advertisement of Daniel F. Beatty, which appears in another column, offers for 10 days from the date of this paper an \$85.00 Organ for only \$51.00. This should be a tempting offer to many, and will, doubtless, attract much attention.

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